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EXPLORING DEVELOPMENT ALTERNATIVES: CANADA 1979

Cathy Starrs



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EXPLORING DEVELOPMENT ALTERNATIVES: CANADA 1979

An Illustrative Inventory of Explorations into "Another Kind of Development" for Canada

A report prepared by Cathy Starrs,
The Public Policy Concern, for
Environment Canada and the
International Foundation for
Development Alternatives

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EXPLORING DEVELOPMENT ALTERNATIVES: CANADA, 1979

Preface

This is a report on an enquiry commissioned by Environment Canada and The International Foundation for Development Alternatives, Nyon Switzerland, and carried out by the author in the first six months of 1979.

The purpose of the enquiry was to undertake an inventory of initiatives and projects that are being, or could be, described as "development alternatives", and to interpret those activities and their implications for the future. The specific meaning of the term "development alternatives" was left open at the outset of this enquiry, its definition and content to be defined and illustrated by Canadians across the country through what they are saying and doing in their efforts to see through conventional pathways and find expressions of alternative development.

The inventory was conceived in the belief that there is considerable activity underway in Canada that is leading to an alternative vision of development, one consistent with the limits and uncertainties now confronting the physical and social environment, and with opportunities that many Canadians are today discovering or re-discovering for themselves.

Environment Canada's sponsorship reflects its continuing interest in exploring new concepts of development through such themes as "ecodevelopment", "Conserver Society", and "environmentally appropriate technology". The International Foundation for Development Alternatives (IFDA)⁽¹⁾ joined in the project with a view to securing a Canadian contribution to its "Third System Project", an effort to infuse the United Nation's debate on Development Strategies for the 80's and Beyond with the often-unheard voices of the peoples of the Third World and of industrial countries. The sponsors requested the author to undertake the project because of her experience with an earlier, similarly-styled enquiry, Canadians in Conversation About the Future.⁽²⁾

The inventory itself - this report - was seen by its sponsors to be a useful tool in a number of contexts. It would serve as a networking device and a source of information among groups of alternatives explorers in Canada and abroad. It could serve also to alert politicians, government officials and other decision-makers, whose decisions influence Canadian life, to the growing constituency of Canadians exploring

(1) The International Foundation for Development Alternatives, a non-governmental organization, was established in 1976 at the initiatives of individuals from both Third World and certain industrial countries, including Canada, who are committed to and engaged in new approaches to development and international cooperation.

(2) Canadians in Conversation About the Future, by Cathy Starrs, Office of the Science Advisor, Report No. 12, Environment Canada, Ottawa, 1976.

alternatives, a constituency that could significantly influence the environment in which public decisions are comprehended and carried out. It would also build upon earlier studies carried out under the Government of Canada's Conserver Society thrust. In addition to contributing to IFDA a Canadian perspective on explorations into "another kind of development for Canada", it would also serve to inform part of the official Canadian contribution to an international seminar on Alternative Patterns of Development and Lifestyle, convened under the auspices of the United Nations Environment Program.

The report begins by describing in some detail the background and processes of this project. This description, in Section I, will not be of interest to all readers. However, since the research style of the inventorying activity itself is an alternative to conventional research approaches -- in which what is to be examined is structured at the outset -- and since the particulars of the approach influenced the content of the inventory and therefore the interpretation, some detailing of the issues inherent in the mandate of the enquiry appeared an appropriate beginning. The reporting style of this report accommodates both preferences -- those impatient with explanations of the particulars of the process and with discussions of conceptual issues can proceed directly to Section II, returning to Section I only if their interest has been piqued by what they have already read.

Section II sets out many of the images and notions the phrase "development alternatives" conjured up in the minds of those approached in the course of compiling this inventory.

As something of background to these recent explorations, Section III points to other events serving as precursors of the alternatives described, reminders to readers inside and outside Canada that we in this country are an evolutionary rather than a revolutionary society, and hence bring to explorations into the future much of our past.

The bulk of the report, Section IV, describes some of the many initiatives identified as development alternatives. They are presented in a way that touches upon the particulars of their individual purpose, activities and history, while weaving them together, inconsistent and multi-purposed though they may be, into a tale of explorations into alternatives as they appear to be unfolding in Canada in 1979.

The report concludes by extracting from the individual illustrations some of the main themes that have emerged and by positing from them broad definitions of both conventional and alternative development, and their characteristics. Those definitions are then used to point to places currently under the spotlight of public attention in which both concepts are meeting and clashing. Finally, the report touches on some general implications pertinent to continued explorations into alternatives in Canada.

I. The Project - Its Background and Its Processes

This project -- the design and compiling of an inventory of projects and initiatives which are being, or could be, described as "development alternatives" -- is a first attempt at drawing together, from various regions of the country and from various perspectives, explorations into "another kind of development" for Canada. The hypothesis underlying its sponsorship and its research approach was that there is an increasing number of such projects and initiatives underway, that they spring from a diversity of understandings about the nature of present societal problems and about opportunities for the future, and that they are becoming a significant part of Canadian social reality. It was the hope that by undertaking this inventory, explorers of alternatives could better appreciate the mappings of other explorers, within Canada and outside it, and assist in broadening the base of understanding and support for development alternatives.

(a) Background

The project had two sponsors, two phases and an advisory panel.

Environment Canada sponsored the first phase - the inventory compilation. Its sponsorship reflects its on-going interests in a number of "development alternative" themes, and its participation in the planning of a United Nation's Environment Program (UNEP) seminar on "Appropriate Patterns of Development and Lifestyles", to be convened in Yugoslavia late in 1979, to which this project will inform the Canadian contribution. It would also serve in assisting governments in Canada to respond to these alternative visions emerging and so minimize the risk of severe social turbulence that would almost surely follow single-minded pursuit of conventional development. And further, it would permit opportunities for cross-fertilization and enable those Canadians nurturing the alternative seedlings against the winds of the dominant paradigm to see the forest that is emerging.

The second phase of this project - the interpretative phase - was undertaken for the "Third System Project" of The International Foundation for Development Alternatives. The IFDA project is designed to ensure that the United Nations discussions of development strategies for the 80's and beyond are infused with the views and aspirations of peoples of both the industrial countries and the Third World, rather than merely those of governments (the "First System") and of transnational corporations (the "Second System"). (1)

(1) The synthesis paper reporting on this inventory project, entitled Alternative Development: Some Canadian Signposts, forms part of IFDA's Sub-Project No. 123: Alternative Development Initiatives in Canada; Dr. Charles Jeanneret, Vice-Dean for Research, Faculty of Social Sciences, University of Ottawa, is acting as coordinator of Sub-Project No. 123.

The inventory was also seen by its sponsors as a follow-up on Canadians in Conversation About the Future, a report on a project, initiated by Environment Canada as part of the federal government's Conserver Society thrust, in which the author undertook a series of conversations with some thoughtful Canadians in 1974/75. That project was designed to probe the degree to which Canadians were prepared to respond to signals for change presented by environmental threat and resource depletion.

Three major tasks were stipulated in undertaking this inventory of development alternatives. The first phase called for a review of projects and initiatives seen as alternatives for environmentally appropriate development underway in the various regions of the country, a review that was to be illustrative rather than exhaustive. Also stipulated in that phase was the task of outlining the categories under which this inventory process could be developed. The second phase, the IFDA-sponsored portion, involved the interpretation of the themes that emerged and their implications for the future.

The advisory panel was constituted by Environment Canada's "Project Authority" to provide assistance in the design of the inventory process, in the further elaboration of the project's terms of reference, and particularly in the outlining of alternative categories. Members of the panel included the senior Environment Canada official responsible for phase one, the Canadian member of the Steering Committee of IFDA's "Third System Project", and three other persons, former members of the federal bureaucracy now engaged in university or independent research activities, much of which is related to emerging Canadian alternatives. (2)

(b) Its Processes

Since this project is a first attempt at compiling an inventory of development alternatives in Canada, its processes warrant some elaboration.

i) Inventorying

The design of the inventory process had to confront the fact that "development alternatives" is not a phrase in common parlance in Canada. With this in mind, two options were raised for consideration by the advisory panel. Would the panel wish to set out some broad definitions or key characteristics governing what might fall within "development alternatives"? Or alternatively, ought that phrase, at the outset at least, deliberately be left undefined, the project objectives then including the collection of meaning it conveyed to those approached, as well as specific illustrations?

(2) Members of the advisory panel were: Dr. R.W. Durie, Senior Policy Advisor (Energy and Development), Environment Canada and Project Authority for the inventory phase; Dr. Charles Jeanneret, University of Ottawa, Dr. H.F. Fletcher, Guelph-Western Research; Dr. R.W. Jackson, Centre for International Affairs, Carleton University; and Mr. Jonathan Cloud of the Alternative Growth Institute.

After considering these and other questions, the panel decided not to "lay on" any preset definitions, recognizing that such course would risk imposing a standard model on what was as yet unknown. Whether by accident or design, this decision meant that the project would adapt in a Canadian context IFDA's admonition to listen attentively to "the often unheard voices of the people" and only then attempt to "make sense" of what those voices were saying. Where Canadians in Conversation About the Future attempted to make sense out of what some Canadians were saying, this project was to attempt to interpret what they were doing.

That decided, there remained the question of with whom to start. After canvassing a number of possibilities (limited only by project time and resources) it was decided to approach a group of Canadians who had authored in January 1978 a statement of "concerned citizens" entitled Canada as a Conserver Society: Agenda for Action.⁽³⁾ While not a "representative sample", these 26 persons came from across Canada and from diverse life experiences: community innovators, free thinkers, academics, government officials, people from businesses and churches. Their collective statement suggested sensitivity to the need for alternatives, their diversity of backgrounds held promise that a canvas of their knowledge of activities underway in their own communities or fields of interest might quickly point to interesting examples of alternatives.

On contacting members of this group by telephone, the purposes of the project were explained and two broad questions put: "what does the notion of development alternatives convey to you -- what key characteristics does it conjure up in your mind?" and: "what specific examples are you aware of that you might term development alternatives?"

Out of responses to these questions fell an array of tentative definitions, long lists of specific examples, as well as many suggestions of other Canadians to whom the same questions might usefully be put and a number of offers to convene meetings, supply information and assist in many ways. Each example followed up put the same query about the image of development alternatives, in addition to obtaining details of the specific initiative, its history, rationale, objectives, activities, structure, and the like.

At the point at which about one-half of the group of 26 had been approached, it had become evident that there were far more initiatives identified through this process than even the most optimistic had perceived, certainly far more than could be contacted in the course of this project. Yet the representatives of its sponsors and other members of the advisory panel did not wish to impose a narrowing of focus, preferring instead as varied a sample as possible.

Further, it was also apparent that the task of outlining categories appropriate to reflect the variety and the nature of the development alternatives identified was proving particularly troublesome. From the

(3) Published by, and available from, the Science Council of Canada, Ottawa, 1978.

twin perspectives of direct contact with those involved in the alternative explorations underway and of the panel's deliberations, the categorizing of types of initiatives and the describing of each in ways that adequately reflected the alternative nature of their endeavours appeared even more difficult than did their identification. Many of those directly engaged in the individual initiatives expressed frustration in attempting to describe the rationale and the specific activities in which they were engaged in ways that indicated their grounding in an alternative frame of reference. It was also clear that members of the advisory panel, accustomed to "seeing" these activities through the lenses and categories of government and university research, were encountering difficulty in attempting to "see" these activities through other lenses and other categories more adequate to capture the essence of community initiatives and less likely to totally obscure or substantially distort their import.

These concerns led the consultant to convene a meeting of experts in the field of categories - experts in the categories of governments, social sciences, futures research and in community modes of categorizing.

Following reflection on the discussion at that meeting and after subsequent discussions with the project sponsors, the process of inventory compilation took a fresh approach in the few weeks remaining for completion. While continuing to call upon some of originally designated network, the consultant also assumed a more active role in deliberately identifying fields of activity within which few initiatives had yet been suggested and in seeking assistance from persons known to be effective monitors of such fields.

The final stage of this process of inventory compilation involved contact (by mail) with those directly engaged in the initiatives described in this report. A letter explaining the purposes of the project was accompanied by a draft write-up of the "alternative" initiative, with a request that it be vetted for accuracy and currency. Also enclosed was a tentative indication of the cluster within which the specific initiative might serve as illustration. A request was made to each addressee to indicate the meaning "development alternatives" conveyed to them, and to elaborate on the "world-view" or motivation underlying their particular project. Section IV of this report owes much to the care and prompt attention given by so many persons to this request.

ii) Who Sees and Who Says - the Issue of Categorizing (4)

While this project was defined as having two phases - the inventory compilation and the interpretive phase - both were continuously intertwined. The second of the two tasks specified in the first phase - "to outline the categories under which to develop an annotated inventory of projects in Canada which reflect the alternative development paradigm" - served to bridge the process of inventory compilation and the interpretation of the data collected.

(4) I am particularly indebted in this section, to those who set aside one day of their time to participate in this meeting convened to

Many Canadians were requested to vest the category of "development alternatives" with their own sense of its meaning and with illustrations -- to be both "see-ers" and "say-ers" of its import. The advisory panel directed its energies to attempting to sub-categorizing the data identified. Their efforts ranged from grading the examples identified, to sorting according to institutional and community sources, to sorting under labels in use by governments, efforts that in the end risked distortion and further incoherence of what was unfolding. To assist in clarifying what lay behind these difficulties and to probe possibilities of devising relevant alternative categories, the special meeting, referred to earlier, was convened.

That meeting took as its initial discussion point not the sub-categories that had preoccupied the advisory panel but rather the conceptual and the moral questions that arise from the modes of categorizing in use in the dominant society. The fruits of that discussion merit brief exposition, for they touched upon the essential purpose of categorizing and the relationship between categories and paradigms.

Categorizing is an on-going human activity by which the myriad phenomena presented by the world around us can be condensed and ordered. Categories thus assist both in making more comprehensible a mass of data and in communicating what is comprehended. Put another way, the purpose of this activity is to distill and convey meaning by differentiating certain phenomena as among different categories and by illuminating the common elements within each category.

The activity of categorizing and the product of that activity - the categories themselves - are embedded in the cultural paradigm of the categorizer. Categorizing reflects culturally-determined patterns of noticing and sorting and grouping. The naming of what is seen to constitute the essence of a category is a function of language and language too is a reflection of a cultural paradigm.

The term paradigm is commonly associated with Thomas Kuhn who wrote about paradigms in the context of scientific discovery and enquiry. Others have broadened that concept, notably Pirages and Ehrlich -- writing in Ark II, they defined paradigms as:

probe the issues of categorization. To Richmond Olson, Gail Stewart, Louise Beaulieu, Robin Fried, Pierre Moreau, Jonathan Cloud, Keith Wilde, Charles Jeanneret and Bob Durie, my appreciation for their contributions.

My gratitude too to many persons who, in the course of individual conversations and through their writings have shared concerns about naming, labelling and categorizing, about prisons and prisms, and about the social construction of reality, especially to the contributors to the Opinicon Papers, to the members of the Fund of Common Sense, to Mark Satin and his New Age of Politics, and to the different reality constructions reflected in the writings of Ivan Illich and Clare Graves.

"... that collection of norms, beliefs, values, habits and so on that form the world view most commonly held within a culture and transmitted from generation to generation by social institutions ... Paradigm is a useful shorthand term for describing the prominent world view, model, or frame of reference through which individuals or, collectively, a society interpret the meaning of the external world. In other words, a DSP (dominant social paradigm) is a mental image of social reality that guides expectations in a society. A DSP is the socially relevant part of a total culture. Different societies have different DSP's. A social paradigm is important to society because it helps make sense of an otherwise incomprehensible universe and to make organized activity possible. It is an essential part of the cultural information that is passed on from generation to generation as it guides the behaviour and expectation of those born into it." (5)

Categories also make sense of what is otherwise unordered and incomprehensible; they too condition the meaning of the reality they embrace. Categories in large measure determine what we 'see' or attend to, how we think, how we order our bodies of knowledge and how we design our institutions.

In societies dominated by the Western scientific paradigm, a plethora of categories is used to order the myriad of phenomena that infuse human experience, past, present and future. Categories have come to be applied to objects, to persons, to institutions and to public policies -- virtually every aspect of the human condition is subjected to at least one categorical slotting. Furthermore the culture of Western industrialized societies, with its focus on science and on output, draws heavily upon objective knowledge and upon approaches that are dominated by sensate "here and now" concerns, by the linear logic of scientific rationality, and by reductionism. Stemming from this world view, categories tend to reinforce an objectified, specialized ordering of reality; further the either/or, true/false dichotomies of scientific methodology condition acceptance of the truth of the reality embraced by categories -- dividuality becomes the only reality, the whole often lost from sight. In the Western belief system, it is the fixed, and separately specialized fragments that infuse perceptions, understandings and language to the point where these fragments appear as the only given way of patterning the world around us.

From this perspective, categorization impedes ability to transcend that one way of making sense of the world and to see new, hitherto unapparent visions of reality. From a useful tool in ordering phenomena and so to attend to what otherwise might go unattended, categories in the conventional paradigm of western industrialized countries have imprisoned imagination so that we seem able to attend only to that to which categories draw attention. Rather than being used as prisms through which

(5) Ark II, Dennis C. Pirages and Paul Ehrlich; Viking Press, New York, 1974.

many varied reflections of reality can be mirrored from moment to moment, they have become not unlike prisons, fixing abstractions of narrowly encompassed reality.

Linguists have entered into the growing discussion about the social construction of reality, pointing to the cultural influences inherent in language. In particular, the frequency with which Western industrial societies make use of nouns is indicative of an objectified output orientation and of increasingly mechanical abstraction, both tending to become divorced from substantive human meaning and dynamic human processes.

Some examples from everyday language serve to illuminate the point. "Economy", to take one example, has moved away from its Latin and Greek origins of meaning -- the management to the household -- to assume the shape and form of an economic system, that system in turn being more and more mechanistic and less and less at the service of human well-being. The now visible adverse consequences of that system as it has evolved and the assumptions of human behaviour that underpin it are directing attention to another way of look at the world - to an ecological perspective and to what ecology would remind us of - the relationships among organisms. That ecology and economics share in language, if not in concept, the same root origins is not without significance in the reformulation that is underway.

Another example: the rising consciousness of limits to resource use, for example, has given rise to categorizing natural resources into "renewable" and non-renewable" resources, distinctions that enable us to perceive different characteristics among various energy sources and to think differently about the consequences of resource consumption. But these categories too are deficient, as those familiar with trying to slot coal into one or other category well know -- they do not allow for accelerated rates of consumption. Even "conventional" and "alternative" energy have their own absurdities -- nuclear energy used in the former, solar energy in the latter category.

As these experts pointed out, there are other ways of imparting meaning - or of allowing meaning to filter through perceptions embracing social reality. Art, music, drama, cartoons ... all afford mediums of expressing the author's way of making sense of what is seen, but they do not demand of those who intercept such media of communication that there be common agreement on the meaning conveyed -- each auditor or viewer free to derive his or her own meaning. Language is not commonly treated as art form - rather it is seen as demanding at least some agreed-upon conventions about the meaning of words and ideas as structured in and through linguistic form.

This discussion of meaning, ordering and categorizing, as well as the limitations of language, helped to illuminate many of the difficulties posed by this project at its mid-point. It spoke to the difficulties those approached in the early stages of the project encountered in attempting to convey their sense of the meaning of development alternatives. Their efforts to describe - to say what they saw to be - development alternatives constituted a struggle with written and verbal

language, categories and descriptors, a struggle many professed to trail off into inadequate expression. "It comes out sounding the same" was not infrequently a comment, often clothed in tones of frustration. At the same time, the alacrity and the ease with which specific examples illustrative of development alternatives could be pointed to suggested that the difficulty lay not in the seeing but in the saying - the naming of constituent elements of alternative development, in ways that give clarity to its distinctions from the conventional paradigm.

It spoke as well to the difficulties experienced by the advisory panel in "seeing" the initiatives identified through lenses other than the categories used by governments. Quick reaches for such "alternatives" labels as "appropriate technology" and "alternative energy" came to be resisted as recognition was given to the ambiguity of the adjectives and to the continued "thing-orientation" of the nouns -- technology and energy both retaining a focus on the hardware and understood as exclusive of the software of society and of human energies.

The "meeting of experts" pointed to still other dilemmas, especially the moral issues in naming activities carried on by others as "development alternatives" without their knowledge or consent, and of sub-categorizing, within that overall label, activities whose context and meaning are capable of many different interpretations.

The conclusions of that discussion were that the difficulties posed by categorization are not amenable to quick solution, that in fact what is central to the issue is not the content of categories but rather how to think about categorizing and about the processes required in attaching labels that are not themselves trapped in conventional understandings. The processes of this project, whether by accident or deliberate design, had embarked on an alternative approach in avoiding naming the essential characteristics of developing alternatives before setting out to collect data seen to be relevant. The task that appropriately followed at this stage in the project was that of probing for meaning, both from those engaging in alternatives yet to be inventoried and in patterning the illustrations in ways that illuminated, as best as one could given the constraints of written language, the images they are attempting to convey and the learning that was still underway. Furthermore, this task of necessity had to fall to one person - making sense of the articulated and the non-articulable, of both the clarity and the incoherence, requiring to be "wrung through one person's mind". Trust was vested in the author of this report to carry out that responsibility.

"Who sees and who says" is thus the central question inherent in devising categories appropriate to reflect "development alternatives". The perceptions of many persons approached to assist in identifying specific examples of what constituted development alternatives formed the content of that overall category, the consultant had now to make sense of its meaning. Rather than continuing to see sub-categories as the dilemma, the issue became one of understanding the context in which these activities were being seen by those engaging in them and of patterning them in such a way as to convey the import of the whole, while retaining but not adding to the incoherence.

iii) Interpreting

The final phase of this project, the interpretive phase, involved the writing of a synthesis paper for the International Foundation for Development Alternatives, the patterning of the illustrations in Section IV into clusters and the interpretation found in Section V.

In forming the pattern that emerges in Section IV, the decision to use clusters or loose groupings of initiatives was taken in the belief that such form more accurately portrays the Canadian situation, as it has unfolded to date, with all its diversities of understandings and all its regional differences. That decision met with the approval of the panel in its last meeting, convened to consider a rough and incomplete draft of this document.

Many specific initiatives could easily have been grouped under several clusters, as those directly engaging in them pointed out, or cross-referenced to headings other than the one within which they are grouped. This has not been done; while it might serve to highlight the integrative dimensions of many initiatives, it appeared to risk attracting attention to individual illustrations rather than to the story as a whole. Each example stands not as a fully coherent and consistent illustration of "development alternatives", but rather pointing with other signposts to a reformulation of the social reality that is being explored in Canada today.

That reformulation is presented in the form of a story, using as its cast of characters the data of this project. Were a different research process to have been designed, a different story and a different casting would have resulted. Readers of this report are invited to form their own stories - to be both see-er and say-er of the import of development alternatives as the content of that label takes on shape and form in the process of securing broader agreement on its meaning.

II. Development Alternatives - A Challenging Concept

The term "development alternatives" has some currency in national and international government policy-making forums, but it is not one that is commonly used in discussions among Canadians. This project began by asking those Canadians approached in the course of this project the question: what does the phrase "development alternatives means to you? — what images does it conjure up in your mind?", before moving to the second question: what examples do you know of that you would describe as "development alternatives".

The responses to this first question came from both those who assisted at the outset in identifying examples, and from those directly engaged in many of the initiatives identified. What follows is a record of those responses.

.....

Not a few preferred to avoid the query altogether, moving immediately to identify initiatives they regarded as promising, as pointing in the direction of "another kind of development", "alternative ways of thinking, doing or seeing".

.....

Others quarreled with the ambiguity of the phrase itself, in tones of puzzlement, frustration and, occasionally, impatience:

"You tell me what you mean by those words and then I'll think of some examples that fit."

"When are we going to stop using such fuzzy language so we can clarify our thoughts and meanings, and our communication?"

"I would have assumed, since your project is sponsored by Environment Canada, that what you are after are examples of initiatives that have to do with the physical environment and with the use of natural resources. I'm pleased that that is not necessarily the case — that Environment Canada is open to a broader conception than just the natural environment and the areas covered by that department's operational mandate."

"What kind of development — economic? Alternative to what? Isn't nuclear energy an alternative — to oil, gas, coal, etc.? Or do I just assume that's not what this project is after?"

"We should all agree to drop the word "alternative" — that has the implication of second best, while the word "option" implies choice between two or more equal paths."

"I tend to think of development alternatives as referring to economic development - I'd be more likely to describe "other initiatives" as radical social/political/institutional change or evolution."

.....

Some respondents spoke of their suspicions of the sponsors' intent. Of these, the following two are illustrative:

"I'm not at all sure your sponsors really want to hear my conceptions of 'development alternatives', nor do I feel comfortable in responding to your question. Governments in Canada occasionally ask these questions but when they do find out what's going on, they move in to control, manage, distort genuine community initiatives. Why tell the feds anything?"

"I've never heard of IFDA, but when you tell me they call their project "The Third System" and by that they mean everything outside international governmental forums and the transnational corporations -- i.e. we the people -- then that tells me very clearly that they've got their priorities wrong from the start. Now, had they used the phrase "The First System", then they'd be more credible, more trustworthy."

.....

Other responses were regionally specific, pointing to regions of Canada they saw to be at the leading edge of alternatives explorations, statements firmly contradicted by others in the same region. For example:

"The alternatives movement in Canada has for some time focussed here in British Columbia -- the mountains serve to shelter us from the full impact of the dead-end traditions of Central Canada, while easy communications flows from California make it a natural for us to benefit from what's going on down there."

"Nothing's happening in B.C. - we have nothing to tell the rest of Canada -- even if we wanted to, you wouldn't understand it and in all probability you'd try to stop it - let's just say it suits us for the moment anyway, and that what seems an appropriate alternative in B.C. would not be so anywhere else; and would you please tell your federal government sponsors we're tired of being studied by Ontario and Ottawa."

"P.E.I.'s where it's at - we've had the provincial government behind us and as well some support from the feds who now know that we won't be uprooted just for the sake of what they see to be economic efficiency."

"We Quebecois who are exploring alternatives have had to realize that whatever the outcome of the Canada-Quebec controversy, it is irrelevant to the alternatives movement; we had hopes at first that the Parti Québécois government would lead the way out of the nuclear dilemma into renewable resource development, but they're now caught in the trap of what they see to be practical - nuclear development in Quebec offers, as they see it, opportunities for jobs, a healthy balance of payments that's practical?"

"Surely the most visible development alternative going on in Canada right now is what's happening in Quebec; whatever response that situation conjures up in any one person's mind -- the breakup of the country, the almost frightening uncertainties of the future ... and as an Anglo-Quebecer I am frightened -- yet it is exciting, stimulating, challenging ... to be living here in the midst of it; and it's hopeful too, for I see possibilities for us Quebec Anglos to begin to fill a long-standing need in this country called Canada -- we can play a third role -- neither the voice within Quebec of the dominant English-speaking mentality of the rest of Canada, nor the voice of the most powerful minority in the province, but rather as interpreters to the rest of Canada of what Quebec is about ... we just might be a force in turning this current controversy around and of making a new confederation that really does allow for healthy diversity in a viable organic way ... if anger isn't allowed to prevail, to disrupt ... "

"In the Maritimes, development has only one meaning - and that's jobs; 'alternative' in that context involves those jobs outside the scope of the multi-nationals and big corporations - jobs which aim at providing a living both for those employed and those who consume what the employer is offering - employers who see profit-making as second to concerns for the human needs of employees and consumers and the community."

.....

In addition, one person suggested, given the limitations of time, a search only in "hinterland" Canada - isolated urban and rural centres where initiatives might be freer from the binds of convention. Another argued for a focus on the large population centres, where the voters and taxpayers of Canada congregate.

.....

Others substituted different phrases, seeing them less trapped in ambiguity, as pointing more clearly to departures from the dominant characteristics of modern Canadian society, with its consumption ethic,

its materialism, its uncaring waste of human and natural resources, its destructive impact on the natural and the social environment, and its injustices. Some examples:

"The Familial Society".

"Conserver Society Thinking".

"In Quebec, "Conserver Society" has never caught on. With many of our people seeing themselves struggling every day to survive - to make ends meet - that's understandable. One can't expect those who see themselves as having nothing to conserve to pay attention to that message. If there's any slogan that has the kind of meaning that Quebecers might respond to, it's 'the alternative society' - a society less ridden with economic injustices, one that enables people to live their lives with more meaning, than where we're at today. It's also clear to me that Conserver Society seems to many people to give rise to concerns about jobs - that if we switch directions, there'll be fewer jobs and more people out of work. While I don't agree with that connotation, nonetheless it's there and no wonder it isn't welcomed."

"We in Quebec talk of the "Ecological Society" - the Conserver Society turns people off, but the concern for the environment and the conserving of human and natural resources is the same."

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Others were challenged by the phrase itself and were moved to elaborate on its emerging or to-be-hoped-for characteristics:

"From initially thinking of alternative patterns of development in terms of a needed and necessary emphasis on conserving, recycling and a shift to renewables, I find I have shifted my focus -- I have come to realize that what is at issue is a new belief system - one that allows possibilities for securing sources of human satisfaction that don't mean merely material consumption."

"What is at issue is the blurring of lines between big/small, centralized/decentralized -- the finding of ways in which both can exist in some kind of human harmony."

"To be an alternative, developments must be culture and site specific, and this involves careful consideration of design -- the kind of design that consciously attends to local climate, local resources and local cultural preferences."

"As an alternative to our present quantitative development, it means people seeking developments that improve the quality of their lives and those of future generations."

"It means the antithesis of centralized, high technology development strategies ... development alternatives are regional -- based on local resources; they provide solutions to regional problems and create employment within a community; they tend to be less capital-intensive than centralized strategies, and they can be integrated within traditional employment patterns and social structures."

"... a shift to development activities designed to involve those who will have to live with the consequences of development in the articulation of the principles, processes and mechanisms surrounding each development; this means a shift to the use of experts as resource persons; it also means a complete reversal of our conventional methods of developing technologies, ways that now totally ignore those who will have to live with the technology."

"In the past, development has all too often meant decisions being made at the highest level, usually for large-scale complex projects, with little or no consultation with those persons most involved and affected by such projects, and results have been measured in terms of economic growth factors. Development alternatives, to me, are actions in which people involved have had some input into the design of the projects -- actions which are intended from the outset to have a developmental impact which is significant because it leads to greater self-reliance on the part of the individuals and communities involved."

"For too long, North American society has emphasized the development of technology, science and material well-being as the goals to be pursued. The implication, the underlying and often unspoken assumption, has been that this would automatically translate into human well-being. This seemed to be true at an earlier time in history, but the situation has changed. It is now imperative that human well-being be placed at the centre of attention, not as a by-product or spin-off but as the primary focus of development efforts."

"... creative alternatives to present economic, political, social and institutional structures which impede the development of humanity's potential."

"Thought, understandings, actions, etc., that place at their centre human rather than system or institutional ends."

"Extra-ordinary arrangements -- activities outside the mainstream that hold promise of alleviating the problems that beset us."

"More holistic, more comprehensive ways of living in the world than what traditional Canadian conventions allow."

"Development alternatives means to me alternative means by which human and social development can be more coherent and more consistent, one with the other."

"It is important to see development alternatives as being formal (to some extent institutionalized) and informal; as intentional (e.g., voluntary simplicity) and unintentional (inasmuch as people adopt new attitudes and activities, discovering implications for themselves); as traditional, things we've known before (practical skills that have gone into disuse or been downgraded) and as innovative, arising more spontaneously out of people's needs, resources and interests."

"Development alternatives imply a different relationship between people and their institutions."

" ... alternative organizational forms for economic development and for the provision of social services; inherent in these alternative forms are notions such as no-growth or selective growth, renewable resources, participatory democracy, decentralization ... "

" ... each person exploring the meaning of life, from his/her unique perspective, in order to find the strength (power) of his culture and sometimes sub-culture."

" ... survival for our children."

"In its broadest sense, "development alternatives" involves the reconceptualization of the human condition."

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And finally, others illustrated the image that development alternatives conveyed to them by way of analogy:

"Much current development may be likened in efficiency to using bulldozers to remove pearls from oysters. In the process many innocent bystanders, the organisms with which we share the planet, are crushed, as are some of the pearls."

"Perhaps the best description of what we would consider a development alternative is the process outlined in this quote by Robert Theobald:

'I have developed an analogy about a train running on the tracks headed over a cliff. Many of us are fighting to get at the controls. But the control board does not slow the train down. The only

significant act, therefore, is to jump off that train, come together, get a helicopter, and leap far enough ahead of the train to lay a new set of tracks which leads away from the cliff.'

A development alternative can be anything from deciding that one should jump off the train, coming together, getting a helicopter, laying a new set of tracks or whatever -- all attempts at trying to develop some new way of resolving things must be recognized, where or not they are complete actions in the end, or whether they are merely partial attempts -- whether or not they are failures or successes."

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These varied meanings attached to the concept of development alternatives belied any slim hope that from this first question would emerge some commonly held definitions, some clarifying framework.

As recourse to the Oxford dictionary reveals, "development alternatives" speaks to evolution and to choice. The Canadian alternative development movement, if it can be called that, captures both. Some Canadians have already made their choice, others are exploring the pros and cons of the conventional traditions and the opening alternatives, but all such activity is founded in evolutionary rather than revolutionary understandings.

The next section looks back briefly at some of the events that constitute evolutionary forerunners of today's alternative explorations in Canada.

III. Through the Rear-View Mirror: Some Antecedents

Canada is not by heritage or convention a radical society. Hence the tracing of initiatives seen to be development alternatives -- experiments in exploring a different kind of development from that of the dominant pattern -- cannot be understood as mapping a sudden or revolutionary turning point. The question of "where are we going" must be accompanied in the Canadian context by some understanding of "where are we now" and "where have we come from".

Some snapshots from the last dozen years serve to illuminate something of the antecedents of what some would call "the alternatives movement" in Canada.

- "private sector" Centennial projects

Canada's Centennial in 1967 set in motion a remarkable series of celebrations; while the exposition in Montreal became the crossroads for celebrating Man and his World, other celebrations were going on in cities, towns, villages and hamlets, as people worked together to give expression to their ancestry, their present feelings and future hopes on the occasion of Canada's 100 years of confederation; in the course of that year, Canadians came closer than ever before to finding communitarian expressions of identity.

- "Challenge for Change"

the National Film Board of Canada, a quasi-independent agency of the federal government, instituted in the late sixties a film series entitled "Challenge for Change" - a program using videotape to record and generate community expressions so as to assist Canadians in seeing one another more clearly and in facilitating social change.

- citizen participation

another phenomenon of the 60's, citizen participation was the term applied to demands by citizens for involvement in decision-making processes that directly impacted on their lives; initially such demands emanated from countless citizen groups formed to intervene in planning for neighbourhood development; this led to similar calls for involvement in governmental decision-making processes at federal and provincial levels and to calls for corporate social responsibility.

- the Privy Council Office Social Policy Project

a "low key" project undertaken in 1969-71 designed to examine, at the request of the federal Cabinet, the conceptual foundations underpinning social policy, on the hypothesis that ever-growing government expenditures in this area and, paradoxically, ever-widening social inequalities and alienation, indicated the necessity of a fundamental re-think.

- the Mileau '70 Conference

held in Winnipeg in October 1970, the conference was an unstructured 5-day event to which some 600 Canadians were invited by the Canadian Council on Children and Youth and the Vanier Institute of the Family (see page 108); as the conference was getting underway, the import of its theme - Agenda '70 - was given compelling urgency by the death of a Quebec Cabinet Minister at the hands of an FLQ (Front de Liberation du Québec) cell.

- Opportunities for Youth and its successor programs

Opportunities for Youth was a program first introduced in 1971 by the federal government to provide employment opportunities for unemployed youth in the spring and summer following a winter of high unemployment; a number of successor programs have sprung from the original concept which provided opportunities for alternative definitions of work - legitimating self-defined or community-defined concepts of work.

- the National Conference on the Law

held in Ottawa in 1972, this conference threw open to public discussion concerns for law reform previously expressed by two federal Ministers of Justice; the conference brought together 600 Canadians, only one-third of whom were professionally trained in the law, in discussions of conventional legal tradition and new perceptions and needs related to justice in society.

- the Conference on Man and Resources

a two-year program initiated by the Canadian Council of Resources and Environment Ministers (CCREM) early in 1971, consisting of local and regional public conferences culminating in a national conference in November 1973; the program involved some 15,000 Canadians from all facets of society and addressed the issues of environment from a variety of perspectives, including values and lifestyles, the growth ethic, education, citizen participation.

- HABITAT (The United Nation's Conference on Human Settlements)

a conference held in Vancouver May 31-June 11, 1976 to discuss the many inter-related issues affecting human settlements; the event had two parallel parts: the official UN conference involving delegations from over 100 countries, and the HABITAT Forum attended by representatives of non-government organizations and interested individuals; the Canadian NGO contribution constituted a broad effort at public participation in the formulation of official Canadian policy; it began with a Canadian NGO Conference on Human Settlements convened by the Ministry of Urban Affairs in Ottawa in November 1974 and terminated at a Post-Habitat Conference in Ottawa in May 1977; the high calibre of NGO involvement resulted in the inclusion of over 70 NGO representatives on the official Canadian delegation; print materials documenting this effort at public participation are part of the permanent records on file at the National Archives.

- the energy crisis

from seeing herself and being seen by others as rich in oil and most other forms of energy, Canada was in 1973 suddenly made aware of the fact that resources are finite, that time is running out, that energy conservation is as essential in this country as in others less resource-rich; the actions of the OPEC countries evoked recognition of limits, of waste and of the need to conserve resources; it served to stimulate the Conserver Society theme and accelerate application of some of its dimensions.

- the election of the Parti Quebecois as the government of Quebec

On November 15, 1976, the voters of Quebec surprised other Canadians, if not themselves, by electing a party whose basic philosophy is dedicated to achieving "sovereignty-association" with a reconfigured Canada; whatever the outcome of this on-going and still confused debate, this event stands as a hallmark in Canadian history, an expression of long-standing French Canadian exasperation with the centralizing, monolithic forces of the nation state and a new effort at securing regional and cultural diversity.

- other signposts

the breakdown of institutions; value shifts; information overload; falling membership in churches and established voluntary organizations; declining institutional corporate loyalties; drop in birth rates; youth unemployment; the counter-culture; women's liberation; rising divorce rates; lack of leadership; the rise of the multi-nationals; limits to growth; social limits to growth; the international year of the child; anti-Americanism; Canadian nationalism; the dying spasms of the "trickle-down" theory of income distribution; inflation; unemployment; affluence and poverty; the futures movement; the Canadian Association for Futures Studies; the Canadian Association of the Club of Rome; the Peccei challenge to Canada; professionalism; de-mystification; centralization/decentralization; small is beautiful, big is necessary; objectivity and subjectivity; two founding cultures; self-actualization and multi-culturalism; the global village; controls and human rights; government and governance; regulation and de-regulation; enterprise and stewardship

... and much, much else ...

IV. Illustrations of Development Alternatives

This section provides detailed descriptions of initiatives and projects identified in the course of this project as illustrative of development alternatives in Canada. Many persons from across the country assisted in the identification process (see Section I), and only the rhythms of the clock prevented following up an almost equal number of other suggestions than those presented here.

The initiatives that are described are presented under ten headings that refer to the subject matter around which their attention is currently directed. A last grouping -- "personal initiatives" -- presents some of the individual and family initiatives and stances that, while not deliberately sought out, were offered for inclusion and serve as additional, albeit less visible, indicators of alternative explorations.

Some of the initiatives are described at length, others more briefly sketched. This difference in treatment is not in any way intended to reflect on the relative merits of the various initiatives. Rather, in the light of the audience to whom this document is addressed, detailing appeared warranted in some cases in order to highlight the diversity of activities that some groups have embraced, or particular turning points in their evolution, and other information of interest to the diverse community of explorers into development alternatives.

Many different ways of presenting these projects and initiatives could have been possible. However, it appeared more in keeping with the style of this enquiry and the data that now surrounds it, and with the still unfolding nature of these explorations, to present them in the style of story-telling. Narrative is used to link them together and to point to some connections that might otherwise be submerged. Further, the use of narrative helps reinforce the fact that these specific projects are illustrative of something broader than what any one example or group of examples is addressing.

Not all readers may agree with each illustration presented here. Some might find now and then inconsistency, even traces of conventional development. Some might know of other and perhaps better examples and wonder at their absence. Still others might quarrel with the narrative. Readers are invited to use the material here in their own way - to add to and/or delete from the cast of characters and to tell other stories - to make what sense they can from the realities to which these illustrations are pointing.

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Conserver Society Initiatives

In the early 1970's, the concept of the Conserver Society began to be explored in Canada. This concept implies an evolutionary, but nonetheless radical, shift in Canadian society from its established "consumer" orientation. Such shift is seen as a necessary consequence of the recognition now given by large segments of the Canadian people to the finiteness of national and global resources, to the energy situation, to the impact of lifestyles and resource use on the environment and the biosphere, to the interdependence of members of the global village, and to the growing gap between "have" and "have not" nations and the dangers inherent in rising social alienation within and between nation states.

Pioneering in this concept of a Conserver Society was the Science Council of Canada, a quasi-independent agency of the federal government mandated to draw attention to public issues affecting science and technology. Other federal departments and agencies, and many non-governmental groups across Canada have since explored, researched and debated this concept. In the process, it has been placed in increasingly broad context, and has begun to move from idea into implementation in a variety of ways. In fact, some Canadians would now argue that the concept has served its purpose and that other concepts are now appearing within which Conserver Society as it has been understood forms an essential component.

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Canada as a Conserver Society: Resource Uncertainties and the Need for New Technologies; Report No. 27, Science Council of Canada, September 1977.

- . the report contains the following definition of a Conserver Society:

"A Conserver Society is on principle against waste. Therefore it is a society which:

- . promotes economy of design of all systems, i.e., "doing more with less";
- . favours reuse or recycling and, wherever possible, reduction at source;
- . questions the ever-growing per capita demand for consumer goods, artificially encouraged by modern marketing techniques; and
- . recognizes that a diversity of solutions in many systems, such as energy and transportation, might in effect increase their overall economy, stability and resiliency.

In a Conserver Society, the pricing mechanism should reflect, not just the private cost, but as much as possible, the total cost to society, including energy and materials used, ecological impact and social considerations. This will permit the market system to allocate resources in a manner that more closely reflects societal needs, both immediate and long-term."

- . the report spearheaded a course of action in the shift away from a consumption ethic to a conserving ethic; it cautioned against the tendency to solve one problem at the expense of creating new ones or worsening others, stressing an integrative, holistic approach.

Available from:

Supply and Services Canada,
Ottawa, Canada, K1A 0S9

(Price: \$2.50 per copy)

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The report attracted considerable attention both in Canada and internationally. Before terminating its work on the Conserver Society concept, the Science Council convened a meeting of concerned citizens to discuss the implications of its report and other aspects of the Conserver Society theme.

Canada as a Conserver Society: An Agenda for Action; a Statement from a Workshop of Concerned Citizens held in Toronto January 13-15, 1978

- . a report on a gathering of 26 concerned Canadians convened by the Science Council's Committee on the Implications of a Conserver Society;
- . the discussion took the Council's concept beyond the parameters outlined above to embrace as well development of mechanisms for voluntary change, concern for social justice, and the development of better opportunities for employment, improved concepts of work, and voluntary simplicity in lifestyles.

Available from:

The Science Council of Canada,
100 Metcalfe Street,
Ottawa, Ontario. K1P 5M1

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Shortly after the Science Council began its work on this concept, corresponding interest was developing within another federal agency:

Advanced Concepts Centre, Environment Canada

- . the Centre was established in the Office of the Science Advisor, Environment Canada, to explore long-term issues of environment relating to responsibilities of the Federal Government.
- . initial work carried out in the Centre, including an extensive survey of the literature of "futures studies" and other special investigations, indicated that Canada was facing a period of fundamental change due to the energy outlook worldwide, limits to resource productivity, the environmental impact of traditional development, and changing social aspirations; it was concluded that the quality of the Canadian environment in the future would be determined in large measure by the effectiveness with which Government responded to those changes, and supported development consistent with an environmental perspective.

- . subsequent work of the Centre focussed on a number of themes which highlighted the positive potential for development undertaken from an alternative perspective, and tended to highlight the importance of minimum regret planning (through recognizing resilience, diversity and flexibility in selecting energy options), development of the potential for greater local self-reliance in the production of needed food, energy and shelters and the integration of social with technological issues in shaping development planning; themes pursued on an inter-agency basis included:
 - Renewable Energy Development
 - Conserver Society
 - Environmentally Appropriate Technology
 - Environment and Development (Eco-development)
- . publications sponsored and made available by the Centre include:
 - "Some Ways of Thinking About the Future" by Janice J. Tait (1974); an essay on alternative perspectives on forecasting and planning.
 - "Future Studies: A New Growth Industry" by Janice J. Tait (1974); an annotated summary of institutes engaged in futures studies.
 - "Canadians in Conversation About the Future" by Cathy Starrs (1976); a positive statement on the outlook of Canadians on the future based on a conversational survey.
 - "Images of Canadian Futures: The Role of Conservation and Renewable Energy" by W.R. Derrick Sewell and Harold D. Foster (1976); provides an outlook on the future with an innovative approach to scenarios and policy recommendations; the foreword sets out a context in which the Advanced Concepts Centre initiated the renewable energy project.
 - "Environmentally Appropriate Technology" by Bruce MacCallum (1977); a statement of philosophy of environmentally appropriate development, and an inventory of approaches in renewable energy, environmental agriculture, appropriate housing, and related developments.
 - "Solar Home Heating in Canada: Problems and Prospects" by Harold D. Foster and W.R. Derrick Sewell (1977); proposes policies for solar energy development based on an extensive survey of perceptions and attitudes in 15 categories of "actors" in solar energy development.
- . the Environment and Development program, sponsored jointly by the Advanced Concepts Centre and the Policy Branch, Canadian International Development Agency, undertook a series of workshops and special studies (see page 101).
- . the Advanced Concepts Centre sponsored the Ark for Prince Edward Island as a demonstration of principles of appropriate development and as a research facility (see page 36).
- . the Centre ceased as a unit of Environment Canada but projects consistent with its themes have continued in other programs.

Contact:

Dr. Robert W. Durie,
Senior Policy Advisor,
Energy and Development,
Environment Canada,
Ottawa, Ontario. K1A 1C7

Tel: (819) 994-1991

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Other federal government initiatives in support of the Conserver Society theme are reflected in its involvement in an in-depth look at some of the implications of a Conserver Society and its co-sponsorship of a series of public discussion forums.

The GAMMA Conserver Society Project

- . the formation of the GAMMA Group, in 1973, was conceived as a joint enterprise of academics from the Université de Montréal and McGill designed to support research devoted to contemporary societal issues in a cross-cultural and inter-disciplinary environment; the name stands for Le Groupe Associé Montréal-McGill Pour l'Etude de l'Avenir.
- . GAMMA received a contract from the federal Department of Supply and Services after its project proposal was approved as an "unsolicited proposal" - a channel through which research and development projects conceived by Canadians outside the federal government can request federal funding; in addition to this contract, a Federal Core Group was established at the initiative of the Advanced Concepts Centre of Environment Canada, composed of representatives from a number of federal agencies whose mandates bear upon Conserver Society policy issues; from the outset of GAMMA's project, this Core Group was actively involved in discussions with GAMMA personnel as the study progressed; the unsolicited proposal channel and the close collaboration of more than a dozen federal agencies both constituted a development alternative - standing in contrast to conventional fragmented funding of essentially integrated research and to the usual arms-length relationships between consultants and government sponsors.
- . in response to its contract, GAMMA prepared a report that provides "a perspective on the implications for Canada of a future period of controlled, socially-oriented growth, generally described as the Conserver Society"; this report has been published in 4 volumes:

Volume I - The Selective Conserver Society
Volume II - The Physical and Technical Constraints
Volume III - The Institutional Dimension
Volume IV - Values and the Conserver Society;

a condensed popularized version of the study has been published under the title of The Conserver Society (Parker and Rowe, New York, 1978).

Contact:

Professor Kimon Valaskakis,
GAMMA,
Suite 210, 3535 Queen Mary Road,
Montreal, Quebec. H3V 1H8

Tel: (514) 343-7020

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MOSST (Ministry of State for Science and Technology) Seminars on the
Conserver Society

- . following publication of the Science Council's report, MOSST furthered public discussion of the Conserver Society by convening in 1978, 5 regional seminars designed to explore the implications of Conserver Society themes for science and technology policies and for technological development.
- . each seminar was co-sponsored by MOSST and an organization based in each region; the topics and participants were chosen to reflect and involve local concerns and possibilities; papers were commissioned from local leaders to launch the discussions.
- . the particular themes, sites and co-sponsors of these seminars were:
 - Feb. 20, 1978 - Halifax - Renewable Energy - the Institute of Public Affairs, Dalhousie University
 - March 6, 1978 - Regina - The Technological Challenge for Small Communities - Canadian Plains Research Centre, University of Regina
 - March 31, 1978 - Vancouver - Recycling and Solid Waste Management - The Recycling Council of B.C. and the B.C. Research Foundation
 - April 10, 1978 - Toronto - Industry and Business - Peter Middleton in consultation with Canadian Business Magazine
 - April 24, 1978 - Montreal - Industrial Opportunities for a Conserver Society - GAMMA
- . MOSST's original intention of convening a national conference in mid-May was abandoned for a number of reasons: mixed media reporting of the regional seminars, waning federal interest, and particularly the fact that the seminars did not generate much in the way of implications for a national policy with respect to science and technology.
- . the papers commissioned for the regional seminars may yet be made available to interested Canadians.

Contact:

Mr. Ray Bouchard,
Ministry of State for Science and Technology,
270 Albert Street,
Ottawa, Ontario. K1A 1A1 Tel: (613) 996-0436

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If the interest and active support of federal agencies in Conserver Society themes has appeared to waver, or at least to become less visible, such is not the case among members of the public. Many Canadians across the country continue to promote and further the understanding of Conserver Society themes. Illustrative of these initiatives are a newsletter publication, public conferences, a broadening of focus on the part of two environmental groups, and the birth of a Conserver Society Foundation.

Conserver Society Notes/Alternatives

- . Conserver Society Notes was initially published quarterly and distributed free by the Science Council of Canada in the course of its Conserver Society studies; beginning in 1978, Notes was available on subscription from Alternatives, Inc.; in mid-1979, Conserver Society Notes and Alternatives are merging to form a new Alternatives Journal which is to be the official journal of Friends of The Earth, Canada.
- . Notes reported briefly on public statements, research, literature, conferences and other activities related to the Conserver Society theme.

Contact:

Alternatives Inc.,
c/o Trail College,
Trent University,
Peterborough, Ontario. K9J 7B8

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"Growth in a Conserving Society" - A Couchiching Conference

- . the 47th annual Couchiching Conference sponsored by the Couchiching Institute on Public Affairs (formerly the Canadian Institute on Public Affairs) held August 3-7, 1978, brought the concept of the Conserver Society into this long-established public forum; published proceedings available (\$7.50).

Contact:

Michael Wilson,
Couchiching Institute on Public Affairs,
20 Eglinton Avenue, Suite 203,
Toronto, Ontario. M4P 1A9 Tel: (416) 489-9212

"Employment in a Conserver Society" - National Survival Institute's 3rd
Group of Fifty Conference

- . sponsored by the National Survival Institute (see page 81) the conference was held in Toronto May 12-14, 1978; reported on in NSI's Report No. 2 "More than Survival".
- . the discussion addressed the issue of the impact of a limited growth society on jobs and the feasibility of shifting from capital-intensive to labour-intensive industries.

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SPEC (The Canadian Scientific Pollution and Environmental Control Society)

Purpose:

- . to work toward the reduction of pollution
- . to promote the maintenance of a healthy livable environment for all life in British Columbia and Canada
- . to conserve energy and non-renewable resources
- . to promote proper energy management in harvesting renewable resources such as fish and forests
- . to join with other ecology groups in promoting the protection of the world ecosystem and the fair distribution of the remaining world resources
- . to support the move towards a Conserver Society where cultural habits are changed to enhance conservation of energy and natural resources, to reduce environmental destruction of life-supporting ecosystems.

History:

- . formed in 1969 in Coquitlam, B.C., SPEC spread rapidly throughout the province; registered as a non-profit charitable society, it now has over 2,000 members in 18 branches in British Columbia.
- . its inception reflected concerns about the environmental degradation caused by industrial pollution, oil spills, the elimination of wildlife, and the rapid consumption of natural resources.

Perception:

- . as one of the oldest environmental groups in Canada, SPEC has undergone many transformations in the course of its 10-year history; its focus has broadened from its initial concerns with pollution to include advocacy of the Conserver Society concept and the development of soft energy scenarios for the province.

Activities:

- . worked with others to bring about a federal ban on offshore oil drilling in the Gulf of Georgia and on the widespread use of DDT in Canada.
- . supported the creation of the Recycling Council of B.C. (see page 34) and the promotion of community recycling projects; currently operates 5 recycling depots in the province.
- . helped promote the establishment of the Berger Inquiry (see page 77); produced a booklet and presented a slide show relating to the development of the MacKenzie Valley to over 10,000 B.C. residents.
- . active in bringing about a halt to the proposed construction of an ill-conceived sewage treatment plant on Saltspring Island, and in promoting the implementation of strong pollution control measures governing B.C.'s first copper smelter.
- . assisted in creating the Kitimat Oil Coalition, formed to promote a full enquiry into nuclear power development in Canada.
- . active in lobbying for freedom of information legislation, in activities and programs directed at saving the environment of the Lower Fraser River, and in participating before boards of enquiries, such as the National Energy Board and the federal Environmental Assessment Review Panel.
- . undertakes research and education about energy issues and the development of conservation and renewable energy alternatives.
- . one of 3 members of the Environmental Alliance Against Uranium Mining, formed in May 1979 to participate in the Royal Commission into Uranium Mining in B.C.
- . engages in a school environmental program, giving over 1,200 lectures to some 40,000 high school students.
- . publishes information, fact sheets and booklets on environmental issues (e.g., "Energy and Us", price \$2.00).

Structure:

- . a council of regional representatives consisting of persons elected from among SPEC's 18 branches; the council meets around the province every 6 weeks to review activities and to set policy.
- . Vancouver office is staffed by 10 persons on a full-time basis.

Financial Base:

- . a range of annual membership fees, from \$8.00 for individuals to \$100.00 or more for organizations, provides core funds; annual budget currently approximates \$55,000, exclusive of salaries paid by project funding.

Contact:

Cliff Stainsby, Executive Director,
SPEC,
1603 West 4th Avenue,
Vancouver, B.C. V6J 1L8

Tel: (604) 736-5601

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Société pour Vaincre la Pollution (SVP)

- . a Montreal-based citizens' group working for the promotion of a humane, equitable and ecologically sound alternative to the industrial consumption-based society.
- . it sees this societal shift as requiring fundamental changes in people's lifestyles, attitudes and values, and is convinced that this will only come about if the ills of the industrial society can be documented on a case by case basis and the viability of the ecological alternative cogently argued; recognizing that no one group can do both the necessary mass mobilization and the preparation of solid dossiers on the myriad of issues that need to be considered, SVP concentrates on the latter task.
- . formed in 1970 as a non-profit organization operating principally in Quebec, it promoted the establishment of an Environment Ministry in that province; it has also dealt with issues such as energy (it is opposed to nuclear development), mercury pollution, fluoridation, pesticides, industrial pollution, environmental contaminants and tobacco, stressing environmental and health effects.
- . it makes numerous representations to governments and participates in a number of public events - colloquia, seminars, and school programs - to publicize its findings; it also publishes a journal, "l'Environnement", six times a year.
- . SVP operates on a decentralized basis; its 400 members are organized into issue-oriented committees, each of which is responsible for making its findings known to other ecology groups, the media and the general public; its Energy Committee is currently preparing a proposal for the establishment of an Energy Commission in Quebec to examine the development of all energy forms and their implications and is calling for a 2-year moratorium on fission, fusion and uranium mining while the Commission is operative; other committees are examining toxic impacts of dumps in the province, and the issue of food additives, among others.
- . SVP operates a reference centre for environmental laws in Quebec and in the rest of Canada.
- . it is financed by membership fees (\$5.00 per year) and by specific project funding, mainly from governments; core budget in 1979 amounts to about \$9,000.

Contact:

Pierre Lacombe or Daniel Green,
Société pour Vaincre la Pollution,
C.P. 65, Place d'Armes,
Montréal, Québec. H2Y 3E9

Tel: (514) 844-5477

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Conserver Society Foundation

- . still in its nascent stages, this Foundation is forming out of the interests of a group of persons who have been involved, either at the conceptual or the action level, in pursuing Conserver Society themes and who are intent on extending these themes through research and action at the community level.
- . the Foundation is envisioned as having 3 main functions: a networking function linking together those involved in pursuing development initiatives along Conserver Society lines; a documenting function - case studies of development initiatives that have proven themselves to be workable; and a research function aimed at furthering the discovery and elaboration of a Conserver Society economic paradigm.

Contact:

Conserver Society Foundation,
P.O. Box 4842, Station E,
Ottawa, Ontario. K1S 5B4

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The concept of a Conserver Society has become, in the space of only a few years, broadly rooted in the consciousness of Canadians. From its genesis in governmental concerns for resource use, the environment and policies related to science and technology, the concept has now come to embrace as well implications for values and lifestyles, and for the institutional forces at work that reinforce a focus on growth for growth's sake. Despite some concerns about the limitations inherent in the label, the Conserver Society theme continues to serve as a focal point around which the adverse consequences of the dominant mode of development can be debated and alternative modes of development envisioned and acted upon.

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Conservation and Recycling Initiatives

The precept that "a Conserver Society is on principle against waste" and the contrast with the enormous volume of waste produced by consumption-oriented societies was reinforced in Canada by the sudden shift in

perception brought about by the energy crisis. From the perception of Canada as possessor of an abundance of low-cost energy in many forms, the actions of the OPEC countries dramatically altered that perception and evoked within many Canadians a renewed sense of responsibility for stewarding our resources. It also prompted a series of initiatives aimed at reducing the volume of waste and reclaiming, reusing and reprocessing materials formerly destined for the garbage dumps of the nation.

Illustrations of these kinds of initiatives come from many sectors, including the federal government.

The Conservation and Renewable Energy Branch (formerly the Office of Energy Conservation), Department of Energy, Mines and Resources

- . operated in the 9 months ending September 1978 Eneraction, a job creation/energy conservation program that employed over 2,000 Canadians in 4 provinces (New Brunswick, Quebec, Ontario and British Columbia); more than 150 Community Conservation Centres were established, backed up by 6 Regional Resource Centres; 240 projects were carried out, including activities such as conservation courses in schools, the setting up of food co-ops and recycling projects, as well as general information and advice; in addition, carried on a Home Insulation and Assistance program (in 73 locations) providing labour for the insulating of houses to those who could not afford to do so otherwise, resulting in the insulation of more than 5,700 homes, 130 apartments and a few churches; the program also included a Furnace Efficiency program (in 6 locations) under which oil furnaces were tested and advice given for improving their energy efficiency.
- . has operated a toll-free "Heatline", initiated in September 1977, providing on request over the telephone information and advice about energy conservation.
- . the Branch publishes a number of booklets about ways of conserving energy, such as "100 Ways to Save Energy and Money in the Home"; "Billpayers' Guide for Furnace Servicing"; "Garbage Book"; "Keeping the Heat In"; and "The Car Mileage Book".
- . currently sponsoring a large number of community energy conservation projects under Canada Works grants, and a few development projects under the Economic Growth Component of that same program (e.g., Wood Heat Co-op, Solar Greenhouses, Recycling Operations).

Contact:

Brian Kelly, Information Officer,
Conservation and Renewable Energy Branch,
Department of Energy, Mines and Resources,
580 Booth Street,
Ottawa, Ontario. K1A 0E4

Tel: (613) 995-1801

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Some critics of conservation and recycling activities charge that these are little more than more efficient waste management -- moderating the rate of resource depletion and creating new products, new technologies and new markets, but having no impact of a fundamental nature on reducing consumption and on shifting toward alternative lifestyles. This charge masks what in many cases is the intent of this set of activities. Many of those directly engaged in the promotion of recycling projects are possessed of a coherent understanding of the fundamental issues involved and are working in appreciation that the best ways of achieving them lie in modes that raise consciousness and induce voluntary lifestyle shifts.

Illustrative of one such recycling initiative is:

Is Five Foundation

Purpose:

- . to work towards a more conserving and humane society without sacrificing individual identity, freedom and responsibility.
- . to engage in creative research and environmental action designed to discover new ways to understand the environment in which we live according to the definition that "my environment is everything around me".
- . to sponsor community recycling programs involving a high component of human energy, thereby enhancing consciousness of waste, voluntary waste reduction and ultimately lifestyle changes.

History:

- . formed in 1974 as a non-profit research and educational foundation and a registered Canadian charity.
- . initiated on the basis of government funding, now 90 percent self-supporting.
- . name adopted from "two plus two is five" - symbolizing the concept of synergy -- that the whole is greater than the sum of the parts.

Activities:

- . has initiated recycling projects in a number of communities and neighbourhoods, mainly in Metro Toronto and Southeastern Ontario.
- . monitors the results of these projects in order to contribute to the advancement of environmentally sound recycling methods; e.g., in the Borough of East York, Canada's largest recycling program initiated by the Foundation early in 1978, where 30 tons of waste newspaper, glass, metal, cardboard and fine paper are collected weekly, a recent study has shown a significant reduction in waste volume; the Foundation is currently seeking funding to support a study of the underlying lifestyle changes.

- . participates in municipal waste planning committees in Metro Toronto.
- . has designed an experimental waste collection truck.
- . has undertaken a number of research-in-action programs, often at the request of individuals and community groups; these include research in food and gardening, emphasizing organic gardening, land use, food co-operatives, and food additives; fitness and nutrition as personal ecology; the implications of energy use, including alternative energy, rate structures, energy planning and in-home energy conservation.
- . educational activities include working with teachers and students in the formal educational system; participation in public meetings and events, shopping centre displays, presentations to community organizations, radio and cable TV programming.
- . publishes a newsletter; operates a print shop that services other community groups.
- . has initiated an Ontario network for community-based at-source waste reclamation programs (Recycling Council of Ontario), and has helped to form a Canada-wide network of provincial umbrella groups (The Secondary Resource Development Council); the former group has some 20 members, the latter includes the Recycling Councils of Ontario and British Columbia, le Regroupement des Récupérateurs à la Source de Québec, and embryonic groups in New Brunswick and Nova Scotia.

Structure:

- . guided by an active Board of Directors, 20 people work in a team approach with some clustering of team members according to projects.

Financial Base:

- . recycling revenues generated \$30,000 in 1978; balance of the budget of \$200,000 obtained from contract work (\$140,000), membership fees (\$4,500), grants (\$20,000), book sales (\$4,500), and miscellaneous (\$1,000).

Contact:

Jack MacInnis,
Is Five Foundation,
477 Dupont Street
Toronto, Ontario. M6G 1Y6 Tel: (416) 531-3548

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The achievement of the full potentials of household and office materials disposed of requires the incorporation of recycling within municipal solid waste management programs. A provincial group is addressing this issue, among others.

The Recycling Council of British Columbia

- . initiated in 1974, the Council is an incorporated non-profit company and a federally-registered charitable organization.
- . acts as a coordinating and development agency for recycling in the province of British Columbia; membership consists of 16 active recycling facilities and, to a lesser extent, groups and governments in the process of developing such facilities.
- . facilitates the integration of recycling operations into existing systems by working as closely as possible with local government officials.
- . advises organizations in B.C. communities as they proceed with their initial development plans; designed a "Critical Path Analysis for Kelowna, B.C.", and assisted in the design of their multi-material separate collection program; working with an engineering firm hired by the Municipality of Nanaimo, analysed its solid waste management options, provided preliminary estimates of tonnage and value of recycled materials and background information relevant to recycling within a new solid waste management plan.
- . the Council acts as a clearing-house for both recycled materials and revenues generated by marketing; has also helped to market materials directly for community facilities by identifying market areas, contacting potential buyers and negotiating prices.
- . conducts an educational program related to the new waste handling procedures necessitated by recycling as a departure from traditional modes; these are directed at all sectors ranging from municipal engineers to the general public and the educational system; publishes a number of educational materials for schools and for the public, including "The Recycling Book" (for children in Grades 4-7), two 30-minute videotapes: "Attitudes and Opportunities" and "Toward the Future", and a slide-tape presentation entitled "Recycling: The Conserver Approach"; appears at conferences, professional gatherings and public meetings.
- . was active in supporting and informing the 16 Community Conservation Centres established in the province during the 6 months of the Eneraction program of the federal Conservation and Renewable Energy Branch (see page 31).
- . is currently developing business plans for various regions of the province.
- . financed by contracts with the federal government for educational activities, member donations, consulting contracts related to local government solid waste management plans, and other contracts such as one with the federal Ministry of State for Science and Technology to organize its Vancouver Conference on the Conserver Society (see page 25); operates on an annual budget of approximately \$75,000.

. its Victoria office is staffed by 5 persons on a full-time paid basis.

Contact:

Mr. Dave Koehn, Executive Secretary,
The Recycling Council of B.C.,
503-660 Fort Street,
Victoria, B.C. V8W 1G8

Tel: (604) 388-7416

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The need to reduce waste and to practice conservation of non-renewable resources has permeated the consciousness of Canadians since the mid-70's. In urban centres, community recycling programs have begun to be implemented, in some cases supported by municipal government programs. With the involvement of the human energies of householders, paper, glass and metals formerly discarded without thought are being recycled and reused. The markets, products and technologies required for the support of such waste reclamation are being developed on a somewhat more sustainable basis than the stop/go of early efforts. These urban incentives are being reinforced by increasingly vocal resistance on the part of rural communities to the use of rural land as disposal sites for urban wastes.

Energy conservation has become a constant public message and is beginning to be practiced. The rapid escalation of energy costs is reinforcing a much more consciously conserving use of resources on the part of householders. However, past habits and institutional constraints remain the dominant pattern -- the love affair with the automobile continues in the absence of effective, energy-conserving public transportation and under the centralizing pulls of bringing people to the workplace rather than work to people.

Nonetheless, conservation and recycling appear to be providing, at least on a small scale, incentives for voluntary shifts to a more conserving lifestyle.

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Appropriate Technological Design Initiatives

Closely associated with the concept of a Conserver Society is the concept of appropriate technology. The understandings of that concept as have emerged in public discussions in Canada are varied. Its central focus has revolved around environmentally sound technologies -- a focus on the design and use of technologies that minimize damage to the physical environment and are less resource-consuming than other technologies. More recently, the discussion has moved to embrace as well a concern for small scale, "human-sized" technologies and for technologies inherently more decentralizing than "high technology", thus affording possibilities of reducing dependence on the massive, remote and often incomprehensible tools

of a modern industrialized society. At times carrying this discussion a step further is the attention drawn by some Canadians to the need for equally careful concern for the appropriate design of social technologies, the software of society. Still others use the concept of appropriate technology as "situation-specific" - the technology or the mix of technologies most appropriate to the task at hand.

This strand of the public discussion of the alternative initiatives underway in Canada is frequently misinterpreted and misunderstood -- seen as anti-technology, Luddite, a "back to the caves" movement spearheaded by so-called "eco-freaks", rather than as a call for highly sophisticated, ecological design principles.

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Easily the most prominent of such sophisticated technological design initiatives underway in Canada is:

The Ark

Purpose:

- to demonstrate the potential of an integrated bio-shelter system, using solar, wind, wood, and biomass energy and to experiment with ecological food-growing techniques including aquaculture, solar greenhousing, hydroponics and outdoor gardens.
- to undertake research required to demonstrate the feasibility of this approach for the Island and for Canada generally.

History:

- an integrated bio-shelter system built as a demonstration of potentials open to Canadians to meet needs for food, energy and shelter, and to live in balance with the environment; construction was launched under a federal demonstration program postulated for, but subsequently cancelled, support of Canadian demonstration projects under the aegis of the United Nations Conference on Human Settlements (HABITAT).
- despite the cancellation of the Habitat demonstration program, the Ark project went ahead under sponsorship of the federal government and the province of Prince Edward Island.
- the building was constructed by the New Alchemy Institute of Prince Edward Island, under contract from Environment Canada, using the design of Solsearch Architects of PEI.
- the building incorporates both family living space and a large (1910 square feet) commercial greenhouse relying on solar technology and environmental design principles; it was formally opened by the Prime Minister of Canada and the Premier of P.E.I. on September 21, 1976.

- . research activities related to the bio-shelter system were undertaken with funding provided through the Canada-Prince Edward Island Agreement on Renewable Energy Development; administration of this work is through the Institute of Man and Resources (see page 53).
- . responsibility for the administration of the Ark project was transferred from the New Alchemy Institute of P.E.I. to the Institute of Man and Resources in 1978.
- . the Ark is now becoming a facility to carry out research in solar architecture and energy, ecological agriculture, the integration of aquaculture and other alternative agricultural approaches, and other initiatives complementary to the work of the Institute of Man and Resources.

Perceptions:

- . the Ark Project is many things:
 - a scientific research station investigating alternative energy applications and food production methods.
 - an alternative research environment in which the lines between work and leisure are blurred.
 - a demonstration of research in action, in which scientists and their professional roles and personal commitments, and the public are inextricably involved.
 - a national symbol of Canada's effort in learning about "living lightly on the earth" - the Ark slogan.
 - an information centre - locally, nationally and internationally.

Activities:

- . the Ark Project is engaged in scientific research and demonstration of ways of solving three problems affecting present and future development on an integrated basis: energy, food production and resource conservation.
- . the building design and the subsequent monitoring of the bio-shelter's energy system as related to the use of solar energy involves both active and passive forms; the sun's heat is absorbed by water running through its 36 solar collector panels; when needed, the resulting hot water is pumped through coils in air ducts, and warm air is then blown through floor registers; excess hot air in the solar greenhouse is drawn into an insulated basement rock chamber for storage; additional solar heat is absorbed by massive aquaculture tanks and the dark soil beds of the greenhouse.
- . alternative heat for the household, if needed, is drawn from a woodburning stove and a wood cook-stove.

- . experiments with wind-generated energy have been undertaken and modifications made to windmill technology to take account of the strength of the winds at the Ark location; the initial prototype hydrowind, a new design of hydrolic windmill, has not worked; a vertical axis-OAF windmill modified to supply heat is currently being tested.
- . using principles governing natural eco-systems, experiments in food production have involved the use of soil quality management by way of compost, local seaweed, nitrogen-rich waste water from the fish culture tanks, and organic fertilizer as well as natural pest predators; indoor and outdoor food production has focussed on a variety of fruits and vegetables; fish culture experiments are aimed at exploring alternatives to animal protein food sources through small-scale fish culture.
- . waste disposal, using the principles of nature, is handled through a basement decomposition chamber absorbing sewage and domestic garbage; this provides dry humus for use as a plant fertilizer.
- . environmental control systems, including temperature relating to space and water, are monitored through computers.
- . information programs about the Ark experiments take a variety of forms: guided tours are available to visitors at the Ark one day a week; a bi-weekly radio program produced jointly with the Institute of Man and Resources informs Islanders about the Ark and about other alternatives activities in and around the Island; the staff of the Ark responds to many requests to provide speakers and displays at forums and conferences across Canada.

Structure:

- . the Ark is staffed by six persons headed by a Director.

Financial Base:

- . construction of the building was financed by Environment Canada in the amount of \$354,000.
- . the operating budget is currently financed by 2 federal departments - Environment Canada and Energy, Mines and Resources - through the Canada-P.E.I. Agreement on Renewable Energy Development.

Contact:

Dr. Ken MacKay, Director,
The Ark,
R.R. No. 4,

Souris, Prince Edward Island COA 2B0

Tel: (902) 583-2410

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While the Ark is a visible, sophisticated research-in-action symbol of Canadian efforts to design, test and adapt technologies appropriate to ecological principles, smaller enterprises are also intent on achieving energy, food and shelter self-sufficiency, although without the closed bio-shelter facility that permits total integration. Among these, the work of a one-person crusader in Newfoundland:

John Evans

- . an advocate of food and energy self-sufficiency in Newfoundland, Professor Evans is active in designing, testing and building of fishnet dome greenhouses, solar heated homes, composting toilets, and wood stoves.
- . an ecologist by training, he is an advocate of food production techniques involving organic agriculture and passive solar greenhousing; he teaches a course in organic farming at Memorial University, and his experiments at the university and on his own farm have led 15 area residents to build their own greenhouses.
- . he has assisted in the organization of an Alternative Fair which drew 2,500 participants in 1978; a second Alternatives Fair is to be held in September 1979.

Contact:

Professor John Evans,
Department of Biology,
Memorial University,
St. John's, Newfoundland.

Tel: (709) 753-1200

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(a) Appropriate Technological Design Initiatives Related to Energy

Attention to "appropriate technology" in Canada has, since the actions of the OPEC nations in 1973, sharpened the focus on environmentally-appropriate energy technologies and the conserving use of energy-producing resources. In no small measure, much of this expression of concern and of the need to secure alternative development in this area has come from the energies and efforts of citizen groups.

Illustrative of these groups are the Saskatoon Environmental Society in Saskatchewan and the Ecology Action Centre in Halifax.

Saskatoon Environmental Society

Purpose:

- . to obtain and distribute information about environmental problems in Saskatoon and other parts of the world.
- . to alert the local community to the necessity of taking action to keep serious problems from developing in Saskatoon.

History:

- . formed in 1970 as a non-partisan anti-pollution group, now has 340 members, half of whom do not live in Saskatoon.

Perceptions:

- . the Society is one of a number of groups illustrative of the broadening focus and increasing sophistication of citizen groups in Canada.
- . the Society has replaced its use of public meetings to draw attention to issues with which it concerned in favour of working through committees and people interested in a particular issue.
- . its experience with public enquiries has also led to a change in stance - rather than devoting its energies solely to ensuring that an environmental perspective is legitimated in the terms of reference and represented on Boards of Enquiry, public hearings, and the like, it is now intent upon ensuring that mechanisms and appointments permit balance and possible reconciliation of opposing views.

Activities:

- . advocate of better cutting practices in environmentally-conserving use of forest resources.
- . active intervenor in public hearings in Saskatchewan in decision-making processes affecting parks and power developments; participated in the establishment and hearings of the Cluff Lake uranium enquiry by supplying one staff person and a number of volunteers to launch the process.
- . involved in recycling projects and the preservation of historic buildings.
- . its community planning activities are currently focussing on river bank development; it has been instrumental in the establishment of the Meewasin Valley authority.

- . supporter of organic farming, heat exchangers and the opening of canoe routes rather than automobile routes in Northern Saskatchewan.
- . published three newsletters: Environment Probe (quarterly), Nuclear Newsletter, and Society Newsletter (both monthly).
- . co-organizer, with other community organizations, both of the Energy Conservation Information Centre and of seminars and workshops on Agriculture Without Chemicals.

Structure:

- . the Society has an Executive Committee, an office, all run on a volunteer basis.

Financial Base:

- . the Society operates on a budget of about \$5,000 secured through membership fees (\$10.00) and donations.

Contact:

Herman Boerman,
Saskatoon Environmental Society,
P.O. Box 1372,
Saskatoon, Saskatchewan. S7K 3N9 Tel: (306) 665-6655

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Ecology Action Centre, Halifax, Nova Scotia

Purpose:

- . aims to promote awareness of environmental issues, broadly defined, among residents of the city and the province and to foster public participation in the formulation of policies affecting the environment.
- . is striving to act as "an alternative social institution, one which, by its public awareness/public education focus is at the cutting edge of democracy".
- . provides an information resource to the community about the issues affecting the environment and hence engages in sorting through complexity and technicalities in order to make those issues more easily understood.

History:

- . initiated in 1971 with funding from the federal government's Local Initiatives Program; when federal grant monies appeared likely to dry up, transformed into a membership group.

- . impetus for the formation of the Centre came from local residents concerned to bring environmental issues into the decision-making processes of governments, business and households.

Perceptions:

- . the Centre's varied activities and its reputation for high quality work in the face of its small staff and minimal budget is a reflection of the commitment of its supporters and the fact that the Nova Scotia environment is small enough that "everyone knows everyone else and each resident wears many hats"; on the street contacts with cabinet ministers and business leaders are important factors in enabling those decision-makers to attend to concerns expressed by Centre supporters.

Activities:

- . has developed future "soft energy path" scenarios for Nova Scotia, so well articulated and coherent that it shares credit, with others, for affecting the decision of the former provincial government to avoid the nuclear route.
- . its "urban committee" works on development issues, regional transit, planning and recreational lands.
- . intervenes in electric power rate hearings and has advocated marginal-cost-based rates as a way of matching prices and costs for electricity.
- . assists citizen groups involved in the spruce budworm issue -- opposing chemical spraying of forests and woodlots as an inappropriate way of eliminating the budworm and as a health hazard to humans.
- . advocates recycling and supports groups engaged in recycling projects; may itself become involved in a major paper recycling project.
- . functions as a lobbyist vis-à-vis provincial and municipal governments and as a catalyst for one-issue citizen groups.
- . undertakes research and policy analysis; makes presentations, written and verbal, to a variety of audiences in the province; sponsors public events such as panel discussions and workshops.
- . operates a non-lending library, open to the public, that is described as "the best such facility east of Montreal".
- . in addition to these specific activities, attempts in other less project-oriented ways to affect attitudinal changes.

Structure:

- . a membership of 500 that meets annually.

- . members involved in specific projects and committees.
- . 3 staff members, of whom 2 are "theoretically part-time"; office space donated by Dalhousie University, but the Centre is separate from and independent of the University.

Financial Base:

- . membership fees of \$5.00 per year, together with donations and monies for specifically funded projects, provide a budget that amounted in 1978 to \$17,000.
- . non-financial donations, such as expertise made available free of charge or at minimal cost, also are important to the Centre's operations and its ability to "do more with less".

Contact:

Susan Holtz and Susan Mayo,
Co-ordinators,
Ecology Action Centre,
Forrest Building,
Dalhousie University,
Halifax, Nova Scotia.

Tel: (902) 422-4311

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Other citizen groups and research institutes have chosen a more particular area of the energy debate around which to focus their energies. Examples of these include:

Canadian Coalition for Nuclear Responsibility

- . a decentralized network of 200 groups and 3,000 individuals in every province opposing nuclear proliferation at home and abroad, and calling for freedom of information, public accountability and a serious-minded quest for a future society not threatened by nuclear annihilation or radio-active pollution.
- . specifically, the CCNR wants a 10-year moratorium on licensing and sales of nuclear facilities pending the outcome of a national public inquiry into nuclear power in Canada, with immediate diversion of investment capital into energy conservation and renewable sources of energy.
- . publishes a newsletter reporting on developments across Canada.

Contact:

Canadian Coalition for Nuclear Responsibility,
2030 MacKay Street,
Montreal, Quebec. H3G 2J1 Tel: (514) 486-6162

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The Biomass Energy Institute

- . formed in 1971, the Institute was instrumental in introducing the term "biomass energy" -- the recovery of solar energy trapped in organic materials through photosynthesis, later converted to economical energy by a variety of processes including direct combustion and conversion into liquid and gaseous fuels for use in engines, etc.
- . membership is about 300, including 30 corporate members; fees are \$10.00 per year for private members and a minimum of \$250 per year for corporate members.
- . stages annual two-day symposia each October, investigating progress in the economical, environmental and technical problems and prospects of present and future use of renewable biomass energy; resulting proceedings are widely circulated in Canada and abroad.
- . publishes a new bi-monthly newsletter (first press run of 3,800 copies in November 1978) under a grant from Environment Canada.

Contact:

Ernie Robertson, Executive Director,
The Biomass Energy Institute,
304-870 Cambridge Street,
Winnipeg, Manitoba. R3M 3H5

Tel: (204) 284-0472

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Solar Energy Society of Canada

- . a nation-wide association, created in 1974, to explore positive solutions to energy problems; specifically, to facilitate the accumulation, classification and development of all relevant information concerning the collection and use of solar energy, to disseminate such information, and to act as a coordinating body of representatives of business, government and universities to appraise objectively the use of solar energy.
- . publishes a bi-monthly newsletter "Sol"; holds annual conferences in various Canadian cities (from 1975 to 1978 inclusive, the conferences were held in Ottawa, Winnipeg, Edmonton and London respectively; the 1979 conference is being held in Charlottetown and the 1980 conference will be in Vancouver).
- . membership is currently about 3,000 and is organized into 24 local chapters; most chapters also have their own newsletters and local meetings.

Contact:

R. Turner, Executive Director,
Solar Energy Society of Canada,
608-870 Cambridge Street,
Winnipeg, Manitoba. R3M 3H5

Tel: (204) 284-3076

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Interest in renewable energy technologies has resulted in the establishment of many new business ventures in the field, and in new directions taken by established firms. The newer businesses run the gamut from solar energy consulting firms to firms manufacturing and/or distributing alternative energy hardware. Some examples:

Solar Applications and Research Ltd.

- . a firm of solar energy consultants in Vancouver, advocates of passive solar energy design in residential construction.
- . currently involved in a \$300,000 8-unit cooperative townhouse project in the Kitsilano area of Vancouver incorporating passive solar designed to gain 90-95 percent of the project's space heating needs using a Trombe wall on the building's south side, and 60-70 percent of its hot water requirements from a thermo-syphon solar system; funding for the project has been provided through a Central Mortgage and Housing Corporation mortgage to co-op members and by a grant of \$60,000 from the National Research Council of Canada for the solar component.
- . currently conducting, in conjunction with Byron Olsen Architects, a feasibility study of an energy-conserving housing development of 94 units for the Federation of Canadian Municipalities and the City of Vancouver; this study includes land-use planning for conservation, design of units, performance and cost analyses, and development of planning and design guidelines.
- . the firm has developed solar siting techniques to reduce hours of computer simulations for interactive shading conditions to a few minutes of scale drawn overlay use.
- . Chris Mattock, one of the firm's partners, also teaches, at the Centre for Continuing Education at the University of British Columbia, courses on do-it-yourself water heaters, solar green-houses and general design principles; he is also author of a layman's guide to the construction of solar water heaters entitled Solar Systems in B.C., published in 1979 by B.C. Hydro.

Contact:

Mr. Chris Mattock,
Solar Applications and Research Ltd.,
3356 West 13th Avenue,
Vancouver, B.C. V6K 2R9 Tel: (604) 733-5631

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Conserver Society Co-operative Inc.

- . a co-op formed in 1976, under the name Conserver Society Products Co-op, to promote and sell wood stoves as a resource conserving form of home energy.
- . name changed in 1979 to reflect a shift in focus: emphasis now is on the promotion of conserving themes, specifically renewable energy information and application through consulting, extension courses, workshops on solar greenhouses and wood heat, and home energy audits; the direct selling of wood stoves is replaced by mail-order services and by consulting services to wood stove buyers; the co-op also hopes to sponsor conferences and to undertake further work in Third World countries (following a windmill project in Africa earlier this year).
- . the co-op has 180 members, mainly in Ottawa.

Contact:

Doug Nixon, President,
Conserver Society Co-operative Inc.,
233 Argyle Ave.,
Ottawa, Ontario. K2P 1B8 Tel: (613) 233-0928

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The Alberta Gas Trunk Line Company Limited
Algas Resources Ltd.

- . Alberta Gas Trunk, a major natural gas gathering and transmission and petrochemical company in Alberta, is applying energy conservation practices to its pipeline operations by introducing more efficient pumping units and employing automated supervisory systems to optimize operations and, through its subsidiary Algas Resources Ltd., is working in the area of waste heat utilization.
- . the first waste heat utilization project, heating a commercial greenhouse from the exhaust of a natural gas pipeline compressor station, began operations in 1978 and is producing tomatoes and cucumbers for the local market area.

- . other waste heat applications under study are smaller greenhouses for northern communities and a potentially large aquaculture business; the Faculty of Environmental Studies, University of Calgary is assisting Algas with these studies.

Contact:

Mr. W.J. Beamer,
Vice-President and General Manager,
Algas Resources Ltd.,
Box 9294,
205 - 5 Avenue S.W.,
Calgary, Alberta. T2P 2W5 Tel: (403) 231-9831

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Testament to the growing numbers of Canadians interested in renewable energy initiatives is the entry into the newspaper publishing field, always a risk enterprise for small businesses with limited capital, of:

Canadian Renewable Energy News

- . a monthly tabloid newspaper, started in 1977, providing coverage of alternative energy events, developments and controversies in Canada and elsewhere; press runs currently amount to 7,500 copies per issue.
- . subscription rates are \$7.50 per year for individuals, \$15.00 for institutions, \$25.00 for subscribers outside Canada and United States.

Contact:

Mr. Doug Nixon,
Canadian Renewable Energy News,
P.O. Box 4869, Station E,
Ottawa, Ontario. K1S 5B4 Tel: (613) 238-5591

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A suggestion designed to promote broad discussion and identification and solution of alternatives open to Canadians with respect to energy sources and uses has been offered to the federal Minister of Energy, Mines and Resources by a member of the National Advisory Committee on Conservation and Renewable Energy. The proposal stimulated a discussion at the Committee's February 1979 meeting and led to a decision by the Minister that the issue of public participation would receive a full half-day discussion at the next meeting of the committee. The idea, now being circulated informally for discussion in various quarters by the author, Gail Stewart, and others, takes the form of:

A Proposal for a Canadian Community Commission on Energy

- . the proposal is aimed at fostering broad shared responsibility for energy use and development in the Canadian community, rather than seeing these as the responsibility of governments, and at recognizing the inter-related issues constituting the energy situation, rather than dealing with them separately (e.g., the nuclear issue, electric power planning, etc.).
- . the proposal would seek suggestions for the processes of such a Commission, which would then be compiled in publishable form; nominations from the public for persons to act as Commissioners would also be invited.

For a copy of the proposal contact:

The Office of the Minister,
Energy, Mines and Resources Canada,
580 Booth Street,
Ottawa, Ontario. K1A 0E4

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(b) Appropriate Technologies Relating to Food

There is mounting concern over the adverse consequences of high-technology methods used in the production of food, concerns that embrace the use of chemical fertilizers and pesticides, diminishing soil quality, high energy consumption in its production and transport, and the resulting nutritional and other impacts on human health. Several initiatives are underway to explore alternative production methods with a view to achieving less detrimental food sources. These initiatives span a spectrum from organic agriculture (the use of non-chemical fertilizers and pest predators) to ecological agriculture (coherent use of natural systems and attention to forces, such as regulatory systems, work habits and labour force structure, that control agricultural developments). They include large scale farming and urban (often roof-top) gardening and small farm operations intended chiefly to provide food for the groups that work them rather than for predominantly commercial purposes.

Illustrative of these alternatives are:

The Earthcare Group

- . a network of some 500 farmers, gardeners and consumers interested in improving the quality of food produced in Saskatchewan.
- . the group is addressing organic agricultural techniques, composting, land use, farm size, diversification and self-reliant agriculture.

- . its members meet occasionally on a provincial level, more regularly at local levels; information is exchanged through newsletters; the Earthcare Centre is part of the provincial library.

Contact:

Paul Hanley,
The Earthcare Group Information Centre,
Box 1048,
Wynyard, Saskatchewan. S0A 4T0 Tel: (306) 554-3595

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Ecological Agricultural Project (EAP)

Purpose:

- . to promote the development of sustainable food production systems based on ecological principles at the local, national and international levels.
- . to advise individuals and groups engaged in developing such systems.
- . to assemble and make available the required resource materials for the development of teaching, research and extension programs in ecological agriculture.
- . to maintain contact and cooperate with other groups interested in this approach.

History:

- . in December 1974, Mr. and Mrs. David Stewart of the Macdonald Stewart Foundation offered Macdonald College financial support to examine the feasibility of establishing a Centre for Biological Agriculture, Nutrition and Human Health, now known as the Ecological Agriculture Project.
- . the review, conducted during 1975, established that there is demand for an ecological agricultural program within a university setting; in addition, an extensive reference collection was established, addressing the need of agriculturalists, students, researchers and the general public for information on alternatives to current food production practices; this collection has since been maintained and expanded into a working reference library.
- . limited resources precluded the offering of more than a daytime special topics course and an evening extension course in ecological agriculture at Macdonald College, although a full degree program continues to be explored.

Activities:

- . initiated a reference library which now contains over 15,000 articles, 1,000 books, 40 journals, and audio-visual material relating to ecological agriculture, solar and renewable energy, conservation, rural development, waste management, nutrition and health.
- . research activities have generated new food and energy policies in Canada and elsewhere.
- . advice and reports have been prepared for many organizations, including the Agricultural Resources Study Group of the government of New Brunswick, Environment Canada, the Department of Energy, Mines and Resources, the International Federation of Organic Agricultural Movements in Switzerland, the Quebec Environmental Coalition.
- . active contact is maintained with individuals and groups in 25 countries.
- . responds to many requests for speaking engagements, interviews and articles; has assisted in the organization of several conferences on ecological agriculture.

Structure:

- . a staff of 3 persons headed by the Project Supervisor.

Financial Base:

- . relies on private foundations, individual donations and contract research; current budget amounts to about \$30,000.

Contact:

Dr. Stuart Hill,
Ecological Agriculture Project,
Box 225, Macdonald College,
Ste. Anne de Bellevue, Quebec. H9X 1C0 Tel: (514) 457-2000
Ext. 190

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(c) Alternative Housing Design

Energy-intensive, expensive housing construction has combined to put the price of single-family, owner-occupied housing out of reach of many Canadians. Further, the many California-styled bungalows stand as the symbol of inappropriate building design in the Canadian climate. The high cost of heating, labour and materials is leading to alternative designs incorporating energy-efficient construction, and low-cost, formerly wasted materials.

Illustrative of these alternative technologies is:

Northern Housing Committee

- . currently a committee of two professors in the Department of Civil Engineering at the University of Manitoba promoting the use of stackwall construction, a 1,000-year-old technology that combines poor quality timber with intensive labour to produce low-cost, well-insulated housing, particularly suitable for remote Northern communities.
- . has been responsible for the construction of several stackwall buildings on the university campus; at Twin Valleys (see page 71); as a demonstration project at Habitat; and at Brokenhead, an Indian village, 110 km. north of Winnipeg; at Mildred Lake near Fort MacMurray, Alberta, site of the Syncrude tar sands project; and a number of others.
- . committee members have turned their attention from construction to teaching, and are offering a number of one-week intensive courses on stackwall construction that attracts persons from across Canada and the United States; also published in 1977 a manual "Stackwall: How to Build It".

Contact:

Professor A.M. Lansdown,
Department of Civil Engineering,
University of Manitoba,
Winnipeg, Manitoba. R3T 2N2 Tel: (204) 474-9522

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(d) Alternative Transport Technologies

To the needs basic to all societies - food, energy and shelter - must in the Canadian context be added transportation. In a country of vast space and relatively small population, transportation serves not only to distribute goods and to serve convenience needs but also as a means of community communication and learning.

Most efforts directed at exploring ways and means of transforming modes of transport have been directed at improving public transportation systems so as to decrease reliance on the private automobile. One initiative identified in this project is promoting the use of an alternative form of private transport - the bicycle - as particularly appropriate in large urban cores.

Le Monde à Bicyclette

- . promoting the use of bicycles as appropriate transportation in urban centres and as enhancing the quality of city life by reducing the need for automobiles, leading to a cleaner, quieter, healthier, simpler city life.

- . advocating bike racks on the back of public transport vehicles (busses and metro trains), bike parking facilities, showers in the workplace.
- . begun in April 1975 under the impetus of "cyclo frustration", and in opposition to auto-oil interests which have made the car the dominant form of transport; 350 members pay annual fee of \$5.00, \$3.00 if unemployed; operates an extensive alternatives library; publishes a newspaper "Pour Une Ville Nouvelle" four times a year; linked with similar groups in 80 cities around the world, including the Toronto Cycling Committee.

Contact:

Bob Silverman,
Le Monde à Bicyclette,
C.P. 127, Succursale Delormier,
Montréal, Québec. H2H 2N6 Tel: (514) 527-0218

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From the Ark to the bicycle, these initiatives illustrate some of the ways in which the application of ecological principles of design are being conceived and applied in experimental ways to the production and use of goods and services basic to human societies. Central to these principles are concern for sustaining life-support systems, for a more conserving use of resources, and a preference for human-sized technologies.

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Economic Development Alternatives

The Canadian economy has evolved under the rules of a free enterprise, capitalist system, but with governments playing a significant role through regulation and government-ownership of large public utilities. Foreign ownership and control of major sectors of Canadian industry is a distinctive feature of the economy, one that has been the subject of considerable, if intermittent, public concern at times when decisions taken outside the country are perceived to be detrimental to domestic interests.

Recently, concerns about economic development have taken on new and broader dimensions. Many communities are beginning to resist mere passive acceptance of the decisions made by private entrepreneurs and governments out of the view that these decisions have not promoted the interests of the communities. Despite policies of regional economic expansion and often large incentive payments and subsidies to industry to locate in economically deprived communities, those communities remain largely in that deprived situation. It is against this background that there are the beginnings of alternative economic development initiatives in Canada.

In most cases, these initiatives are being taken by communities and groups whom economists might term "the economically deprived". Some of them are efforts to catch up, in part at least, with the material prosperity enjoyed by other groups and other regions, and to become more economically self-reliant while preserving community lifestyles. Others are aimed at reducing dependency on one industry; and some have begun out of recognition of the need for development that matches, more carefully than in the past, the use of indigenous natural and human resources with the protection and enhancement of the environment.

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Among such illustrations of alternative economic development initiatives is: the "alternative futures" mandate given by Canada's smallest province to a newly established institute.

The Institute of Man and Resources

Purpose:

- . to explore alternative futures for Prince Edward Island, while serving also as a Canadian laboratory for renewable resource development.
- . to engage in research, development and practical application of opportunities to strengthen the Island's economy and to provide diversity, flexibility and stability within the economy.
- . more specifically, to develop, test and assess appropriate energy systems, based on solar, wind, wood, water, biomass and other sources; to identify potential benefits from local manufacture of equipment related to these systems; to develop, test and assess appropriate food and crop production, transportation, and shelter systems which will reduce the use of non-renewable resources and inappropriate equipment; to provide advice and assistance to individuals, groups, and communities and governments in making appropriate resource management choices; to test and evaluate new inventions for the better use of renewable resources; to gather and distribute information on appropriate food, shelter and energy systems; and to design and implement programs and processes beneficial to the long-term economy of P.E.I. and to other areas of the world.

History:

- . incorporated as an independent non-profit corporation under the laws of Prince Edward Island in 1975.
- . initial impetus sprang from the concerns of the then Premier of the province, Alex Campbell, the cabinet and senior government officials, about the need to reduce the dependence of the Island on high-cost, non-renewable resources, imported food and manufactured goods, and external subsidies.

- . the Institute's mandate was designed to encourage it to develop and promote means to increase the Island's self-reliance through full and careful use of its indigenous and renewable resources -- people, fisheries and land.
- . major research and demonstration activities were initiated in 1977 when federal and provincial governments approved the Canada-P.E.I. Agreement on Renewable Energy, providing funds to be used to determine the Island's renewable energy resources, their technical and economic feasibility.

Perceptions:

- . the Institute's primary role is to act as a facilitator in assisting individuals, groups, communities and governments in making wise resource management decisions; there are 3 main aspects to this role: development and demonstration, on a scale suited to P.E.I., of appropriate energy, food, shelter and transportation systems based on indigenous resources; assessment in both technical and economic terms of existing and prototype technologies and systems; and establishment of the potential for local manufacture of equipment and technologies related to appropriate systems.

Activities:

- . conducted research into wood chip harvesting; demonstrates chip harvesting techniques to those involved in the Island's forest industry; undertook a literature search and feasibility studies on commercial and industrial wood burners and on applications of wood-fired equipment.
- . developed a wind site selection method and identified 3 wind monitoring sites to correlate with the Atmospheric Environmental Services data.
- . working with others, incorporated a solar space heating system in an apartment building, installed solar hot water units in homes, evaluated various solar-assisted hot water systems and the capability of existing trades to support further development of solar heating.
- . assembled a composite electric power system model for present and future P.E.I. systems, and to carry out a farm energy audit.
- . has engaged in a number of activities related to residential heat management.
- . co-sponsored, with the New Alchemy Institute of P.E.I. and the provincial Department of Agriculture and Forestry, the P.E.I. Conference on Ecological Agriculture, February 1978.
- . compiled a bibliographic review of "Composing Principles and Practices", and begun a study of locally available fertilizers and soil additives.

- . hosting, in the fall of 1979, and in co-operation with the governments of P.E.I., Saskatchewan and Quebec, an international consultation entitled "The Search for Self-Sufficiency: the Role of Farming Families, Smallholders and Cultivators"; the consultation will bring to Canada some 30 farm and rural organization leaders from Asia, Africa and Latin America, who will visit Saskatchewan and Quebec farms prior to the P.E.I. consultation in Charlottetown.
- . recently has assumed responsibility for the management and administration of the Ark (see page 36), including its aquaculture program, aimed at using re-circulated water and solar heating; prepared a policy paper on aquaculture infrastructure in P.E.I.
- . makes available its library facilities related to appropriate resource decision-making, including a bibliographic research service; engages in conferences and other information-disseminating opportunities, including high schools and university discussion with students.
- . conducts a bi-weekly radio program on "Alternatives".
- . currently collecting information as to the availability of alternative energy equipment from Canadian manufacturers and distributors so as to service requests from those seeking Canadian sources of supply.

Structure:

- . governed by a Board of Directors, composed of a chairman and 8 members.
- . staffed by 25 persons, 18 at the Institute, 7 at the Ark.

Financial Base:

- . the Canada-P.E.I. Agreement on Renewable Energy currently provides the bulk of the Institute's financial requirements in the amount of \$6 million.
- . additional funds are received from Founding Sponsors who pledge \$25,000 or more, and from Friends of the Institute, mainly private corporations.

Contact:

Andrew Wells, Executive Director,
Institute of Man and Resources,
50 Water Street,
P.O. Box 2008,
Charlottetown, P.E.I. C1A 1A4

Tel: (902) 892-0361

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A northern Ontario community, impatient with the centralizing consequences of economic development, has recently launched a broad-based community effort aimed at undertaking its own economic development in accord with principles evolved in community discussion. These principles reflect the adaptation to Sudbury's circumstances of Conserver Society themes in a concerted community enterprise.

Sudbury 2001

Purpose:

- . to initiate economic development through appropriate technology.
- . to create jobs and strive to make the region of Sudbury a self-sustaining metropolis founded on a diversified economic base by the turn of the century.

History:

- . Sudbury is a community in North Eastern Ontario whose population, combined with that of its smaller neighbouring municipalities that together form the region of Sudbury and district, approximates 170,000; it has one main industry - nickle and copper mining - and currently faces economic uncertainties due to technological change and natural resource depletion; its highly skilled labour force results in it having among the highest average per capita incomes for all Canadian communities.
- . Sudbury 2001 is both the name given to a "happening" - a conference held in April 1978 at which 1,100 Sudburians attending a "Conference on Economic Development" addressed the question: "what can you do for Sudbury" - and the name of the community experiment that has been on-going as a result of that conference.
- . the conference, and the planning committee that preceeded it, was prompted to take action in the spring of 1977 as an outcome flowing from the response of the Sudbury Chamber of Commerce to the provincial government's proposal for the development of Northeastern Ontario; the Chamber's response was presented to the government in the form of a brief entitled "Profile in Failure"; the brief charged that there was no strategy, no analysis and no significant programs in the government's development proposal, a lack that led to the determination of some community leaders that the community needed to take economic development into its own hands.
- . the conference planning committee, with some additions immediately following the conference, became the Executive Council of Sudbury 2001, dedicated to moving this determination and the ideas and enthusiasm generated by the conference into action.

Perceptions:

- Sudbury 2001 is a multi-partite, self-help effort consisting of leaders from business, labour, government, academia, consumer and other interest groups; it is not an organization in the traditional sense of doing things for people, but rather its success depends on the community's initiative in utilizing the 2001 infrastructure to achieve its own objectives; it is an experiment in "learning by doing", encouraging appropriate technologies harmonious with the physical and the socio-economic environment.
- the principles and strategy for economic development it has enunciated are seen as one answer to the anomalies inherent in conventional models of economic growth, such as pollution, the disappearance of cheap energy, the exclusion of people from creative and meaningful work, and the fact that the earth is being stripped of its non-renewable resources; a "Conserver Society" theme prevails within the ideological framework of 2001.

Activities:

- in the spring of 1978, undertook a "Buy Local, Buy Northern" campaign, designed to develop consumer awareness of locally-produced goods and services and to encourage support for the local economy; an extension of that campaign is currently underway.
- supported an industrial trade show featuring the wares of local entrepreneurs; publishes and maintains a directory of locally-produced goods and a second directory of industrial suppliers.
- has formulated a proposal, in association with the regional government, for a food production facility for the region - a solar-heated greenhouse capable of providing fresh produce and reducing the need for imported food.
- designed, organized and currently operates a city bus tour offered regularly in the summer months and on request from groups at other times; in conjunction with a community travel association placed tourist booths and welcome signs at entrances to the city; currently designing promotional materials for area tourist agencies.
- engaged in various "greening" projects - soil preparation and grass seeding, planting of seeds and daffodil bulbs.
- launching the construction of a Tourism Entrance Park.
- assembling a slide show of Sudbury to be used in area schools, and investigating the feasibility of establishing a historical museum.
- explored the feasibility of a cultural centre, a project subsequently turned over to the newly established Sudbury Arts Festival Association which is coordinating cultural and artistic events in the region; a proposal for opening a folk coffee house has also been absorbed by the Northern Lights Festival Association.

- set up an international network of analysts interested and/or engaged in exploring alternative development paradigms (ALDEP Network).
- organizing a local campaign to raise funds for the Community Development Fund; slated to get underway in the fall of 1978, it has been postponed until the community recovers from the aftermath of the INCO strike.
- currently compiling an economic atlas of Sudbury and Region.
- developed a statement of principles of economic development appropriate to the directions and means chosen by the community; among these principles are: the recognition that economic, social and physical development are interactive components of human development, and that economic development is to be based upon an Alternate Development Paradigm.
- developed, in close cooperation with the regional government, the "Triple-S" Strategy of Economic Development for Sudbury: selective import substitution, selective technological sovereignty, and substantive eco-development.
- in conjunction with the regional government, has begun the establishment of a mohair industrial complex involving the raising of Angora goats processing their hair into mohair wool and the manufacture of textile products for final use; the complex is being set up following a feasibility study proving its financial, technical and environmental viability; a goat-grazing coop has been established and the first 500 goats are being imported from Texas; 5 workers are preparing the landsite; the cost of the complex is over \$250,000 of which Sudbury 2001 has provided a \$100,000 loan; the number of jobs created in the first 5 years is estimated at over 200, and 95 percent of the revenue generated is expected to stay in Sudbury.
- undertaking "Sudbury Neighbourhood Economic Development Forum '79", 30 forums of 3 to 4 hours in which local citizens meet together to discuss challenges facing their neighbourhoods and propose ways they themselves can undertake improvements; the purpose of these forums is to encourage an increase in the level of community participation in the process of economic development.

Structure:

- there are currently 3 major divisions of Sudbury 2001:
 - the Self-Help Division, through which volunteers are organized into task forces and undertake specific projects such as image improvement and marketing.
 - the Community Development Fund to raise the venture capital required.
 - the Research, Development and Demonstration Division, that will, when staffing is completed, elaborate on the strategy of economic development and identify new industries.

- . these divisions are accountable to a multi-partite Executive Council whose members include community leaders from business, labour, government and educational institutions: the President of Laurentian University, the Dean of Cambrian College, Sudbury-based representatives from INCO and Falconbridge, the presidents of the two major labour unions, federal and provincial members of parliament, the Mayor, Regional Chairman and key representatives from the business community.

Financial Base:

- . most programs underway have been financed primarily through various programs of the federal and provincial governments; at the April 1978 conference, the Premier of Ontario announced a grant of \$600,000 from the Ministry of Northern Affairs to cover the first 3 years of operation; Canada Works grants are being used to employ 48 students for the summer of 1979 to assist in a variety of on-going and newly initiated projects.
- . the Community Development Fund will launch its fund-raising campaign, targeted to raise \$3 million from the community, when the effects of the INCO strike have dissipated.

Contact:

Loretta Poirier, Executive Secretary,
Sudbury 2001,
P.O. Box 1313,
Sudbury, Ontario. P3E 4S7

Tel: (705) 674-2001

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New Dawn Enterprises Limited

Purpose:

- . to engage in economic development by residents of the community.
- . to counteract unemployment and to provide services for the community, particularly its low-income residents.

History:

- . Sydney and the Cape Breton area generally has long been one of the economically-disadvantaged areas of Canada; the population of the Sydney area numbers some 130,000 and it is the home of coal and steel mining and semi-manufacturing industries.
- . New Dawn Enterprises was formed in 1976 as a community development corporation incorporated as a limited company under provincial legislation.
- . initial funding was secured under the welfare grants program of Health and Welfare Canada.

- . two existing companies became subsidiaries: the Cape Breton Association for Co-op Development, formed in 1973 to purchase and renovate a building for the use of a non-profit arts and crafts school; and the Shining Waters Housing Association, formed in 1975 as a non-profit group constructing housing for low-income tenants.
- . the business division of New Dawn, responsible for the construction and renovation of buildings, became incorporated as a separate entity, New Day Ventures Limited, in 1979.

Perceptions:

- . New Dawn is pioneering the development of the concept of Community Development Corporations in Canada; this concept is similar to a co-operative in that it uses business as a means of bringing about social improvement.
- . it provides flexibility in that it enables its member organizations to operate both within and without the New Dawn structure - the types of affiliation available are almost endless, the structure intending to enhance the effectiveness and efficiency of the members.
- . it is experimental, attempting to combine the economic with the social and cultural aspects of community development.
- . it is a "third sector" organization - not profit-motivated free enterprise and not government but combining the advantages of both.
- . its experience has exemplified the difficulty of creating a new organization that does not fit established patterns and existing regulations.
- . it has served to minimize the "welfare mentality" among its workers, liberating a sense of responsible citizen action.

Activities:

- . built or renovated 16 buildings providing 74 rental apartments and a number of stores; also renovated a slum block creating 8 apartments for low-income residents.
- . as a service to the local council of a near-by community, arranged the purchase of land and the hiring of local contractors to build low-income housing.
- . the New Dawn office provides a meeting hall for over 30 voluntary organizations and for New Dawn's project committees; also houses the Metro Information Centre.
- . services groups such as Community Involvement for the Disabled.

- . established a Senior Citizens Resource Centre as a non-profit affiliate to act as a clearing house for government services to the elderly; the Centre's house repair project has improved over 300 homes owned by senior citizens.
- . established the Harbourview Guest Home, providing care for 27 elderly persons in a building purchased through New Dawn's real estate division and with staff hired and supervised by its social development division.
- . established the Union Street Group Home, to enable 10 former mental patients to live in a community setting.
- . renovated two buildings, one in Glace Bay and one in Sydney, to provide, on a subsidized basis, dental facilities to these communities.
- . provides rent-free space to the Cape Breton School of Crafts for its courses and workshops.
- . organizes concerts to raise funds for community groups.
- . looking to establish a waste disposal and recycling system.

Structure:

- . a Board of Directors of about 15 meets at least once a month to discuss operation and direction; the 3 subsidiary companies each nominate 2 New Dawn directors; a small salaried staff conducts the day-to-day business.
- . the recent incorporation of its former business division as a separate subsidiary, responsible for the construction and renovation activities, has transformed New Dawn into a service core with a number of satellites; its remaining core divisions are the social development division and the cultural affairs division.
- . voluntary project committees bring together residents of the community (lawyers, engineers and others) to advise on specific projects and recommend new ones.

Financial Base:

- . the initial \$80,000 grant from Health and Welfare Canada has been extended in varying amounts each subsequent year (\$70,000 for 1979); these monies, plus specially funded projects and the profits earned from its building and rental operations, has enabled New Dawn to parley its direct operating budget to \$500,000 and its indirect budget (i.e., support for other groups) to \$123,000; the value of property built and acquired over its 3 year history amounts to \$1.2 million; outside construction operations account for \$500,000.
- . from this base, New Dawn has generated jobs involving 80 man-years.

Contact:

Greg McLeod, Chairman,
New Dawn Enterprises Limited,
P.O. Box 1055,
Sydney, Nova Scotia.

Tel: (902) 539-9560 or
539-5520

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Vogar Human Development Project

- . one of two communities in which the Institute of Cultural Affairs (see page 80) is participating in fostering human development through the achievement of economic and social self-reliance.
- . Vogar is a community 200 km. north of Winnipeg; more than half its residents are Metis, the balance mainly farmers of European descent; instability of seasonal employment and the uncertainty of livestock prices have led to the need to diversify the economic base of the community from its traditions of trapping, hunting and trading, and to explore corporate economic ventures and common social facilities.
- . the project, begun in June 1977, created 18 permanent jobs and a number of corporate entities in its first year.
- . the only store in the village now provides groceries formerly available only from outside communities.
- . Vogar Products Limited markets handstitched quilts produced by its 11 employees.
- . Vogar Construction Company builds and renovates homes, providing employment for 5 persons on a year round basis.
- . Vogar Development Corporation, formed to oversee economic and social development projects, provides regular guidance to community programs.
- . the project established a local newspaper, the Vogar Voice and held a community health fair; through assistance from the Canada Works Program, cleared a park and laid a sidewalk along the main road, renovated a community hall and church, and worked on drainage facilities in the community.

Contact:

Vogar Human Development Project,
General Delivery,
Vogar, Manitoba. ROC 3C0

Tel: (204) 768-2839

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Lorne de l'Acadie Human Development Project

- . one of the two projects undertaken by the Institute of Cultural Affairs, the Lorne Human Development Project began in April 1977.
- . a community of 1,100, mostly Irish and Acadian descent, overlooking the Bay of Chaleur of New Brunswick and surrounded by 1 million acres of forest; residents have been divorced from their traditional employment due to mechanization in the forest industries.
- . a community-based sawmill has been established with a capacity of 12,000 board feet per day.
- . following training from the Bathurst Community College, a hand crafted furniture industry has been started, employing 6 persons.
- . Lornecraft, a traditional Acadian rug hooking industry, was established and is marketing its products throughout Eastern Canada.
- . the Caisse Populaire de Lorne Credit Union was set up, run by 9 local directors.
- . the Lorne Economic Development Corporation was established to support all economic ventures.
- . a firehall was built, a firetruck acquired and a volunteer fire department established.
- . a weekly bilingual newspaper, The Voice, is being published.
- . a volunteer-staffed Early Learning Centre has been started.
- . other activities include literacy classes, community workdays to improve the physical environment, and regular assemblies through which residents plan the community's direction.

Contact:

Coleman Lapointe and/or Lorraine O'Brien,
Lorne de l'Acadie Human Development Project,
P.O. Box 90,
Lorne, New Brunswick. E0B 1Z0 Tel: (506) 237-2302

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Only just organized, two initiatives also exemplify alternative economic developments in small rural communities.

Highway 7 Community Development Corporation

- . currently being incorporated as a non-profit company, this group consists of residents of the community of North Frontenac and surrounding counties 100 km west of Ottawa.

- its aim is to salvage the local economy, currently without much industrial base, under the maxim of "small and diversified is beautiful"; the group is exploring potentials for solar greenhousing, wood-generated electricity, and other creative, appropriate uses of local resources.
- it has a 12-person Board of Directors that includes its local politicians and the originators of the community development corporation; membership in the corporation involves a fee of \$1.00, and further funds will be raised through the sale of debentures.

Contact:

John Inglis,
Highway 7 Community Development Corporation,
Box 250,
Sharbot Lake, Ontario.

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New Roots Community Land Trust

- an initiative underway in the Touchwood Hills area of Saskatchewan exploring the possibilities of establishing a rural community based on ecologically sound principles of small-scale agriculture and providing its members with a culturally rich educational environment.
- currently exploring possibilities of devising common land stewardship as an alternative to land ownership.

Contact:

Paul Hanley,
P.O. Box 1192,
Wynyard, Saskatchewan. SOA 4T0 Tel: (306) 554-3595

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From the National Anti-Poverty Association has come a proposal designed to assist in replacing Canada's welfare schemes by human rehabilitation and economic self-development among Canadians living below the poverty line.

NAPO's Self Development Corporation

- a proposal developed by the National Anti-Poverty Association in 1972; described in the Association's publication "NAPO-INFO" Vol. 4, No. 7, 1978.
- the Corporation to be a crown corporation of the federal government empowered to invest funds and collect interest; the government to provide the corporation with an initial grant of \$50 million plus a further grant of \$10 million each year for the next five years.

- . the aims of the corporation would be:
 - to rehabilitate people, specifically those with low income
 - to assist in improving the economy of Canada
 - to develop self-sustaining economic enterprises
 - to facilitate the participation of low income people in such developments
- . the corporation would make low interest, interest free or forgivable loans to organizations or groups of individuals (minimum of five) the majority of whom live at or below the poverty line; emphasis would be to create meaningful employment on a long-term basis and to make a positive contribution to the community.
- . the corporation to be responsible to the Privy Council Office rather than any one government department, governed by a Board of Directors the majority of whom have had active experience as members working with and for anti-poverty groups in Canada; an Executive Committee, staff and Advisory Resource Committee(s) would carry out day-to-day management and assist with supervising projects.

Faced with lack of action of the part of government, despite expressed interest in the proposal from many quarters, individual members of NAPO have begun to initiate action on their own. With inflation eating into welfare payments and limited employment prospects for low-income family members, especially the youth, groups of NAPO members have begun to establish small, often home-based business operations. Among some of these new enterprises underway or proposed are home-cooked food for sale to restaurants, catering services, leathercraft, quilting, wood-carved utensils for the handicapped, and small appliance repair services. NAPO is currently seeking funds sufficient to support development and operating costs for the next year or so; these funds would cover design instruction and viable market development. Although initial approaches to government for such support have met with resistance and bureaucratic red tape, further appeals will continue. Buttressed by the enthusiasm of those involved at these possibilities for self-reliance, NAPO's associate membership (a recent innovation bringing into the organization interested Canadians not living below the poverty line) is being canvassed to secure assistance in supporting, directly or indirectly, the necessary transfer of skills that would enable these activities to become more widespread and viable.

Contact:

Marjorie Hartling, Executive Director,
National Anti-Poverty Association,
196 Bronson Avenue,
Ottawa, Ontario. K1R 5H3

Tel: (613) 238-6311

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The initiatives listed in this section constitute actions undertaken by Canadians in a conscious attempt to bring into better balance the impact of the formal economic system on community life. As these are going on, there are also underway efforts to reconceive and re-conceptualize the economic system. The Vanier Institute of the Family has developed a framework which begins from a perception of economic activity as fundamentally a human activity, rather than merely an exchange of goods and money. The project described below tested the relevance of this approach in re-perceiving our economy -- seeing it whole, with all its formal and informal exchanges.

"Field Studies on the Family and The Economy" - An Enquiry Project

- . sponsored by the Vanier Institute of the Family (see page 108), this project is an enquiry principally conducted by Bill Nicholls in 1978 in 4 regions of Canada: P.E.I./Cape Breton in the Atlantic region; the Toronto/Hamilton area of Ontario; the Lower Mainland, Vancouver and Saltspring Island in B.C.; and the Yorkton-Regina-Saskatoon triangle of Saskatchewan.
- . the project was designed to test the degree to which the Vanier Institute's alternative approach to economic affairs made sense at the grassroots, and to determine the extent and the nature of activities in the informal economy, the importance attached to them by those involved, and the interrelationships and possible tensions between activities in the informal economy and those related to the formal economy as experienced by persons and families.
- . among the questions posed in the 4 regions were some aimed at eliciting feelings about well-being, work paid and voluntary, the use of resources, and the experience of self-reliance and interdependence in everyday living.
- . preliminary results from 115 profiles suggest that there is considerable activity underway with respect to the informal economy, and that those informal exchange or gift relationships permit a higher quality of family and community relationships than tends to prevail within the formal economy; the report on the project will bring forward two themes: people's lives and their economic aspects, and the economy by which we live - its context, structure, and basic processes.
- . a full report on this enquiry is expected to be published by the Institute at the end of 1979.

Contact:

Professor William Nicholls,
School of Social Work,
University of British Columbia,
2075 Westbrook Mall,
Vancouver, B.C. V6T 1W5

Tel: (604) 228-2100

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These initiatives serve to illustrate the degree to which the economy is being re-perceived in Canada. From an impersonal institution designed by corporations and governments for the production and distribution of goods and services and the distribution of employment and income, the activities described above are illustrative of a broader and more human-oriented focus on the economy. Rather than subordinating personal, family and community life to economic activity, these alternatives are securing economic activity in larger context -- seeing the economy as essentially serving, but not dominating, community life.

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The Co-operatives Movement - Some Recent Developments

The co-operatives movement in Canada took root in the 20's and 30's as a search for forms of organizational activities enabling members to engage in enterprises that meet their needs -- an alternative to the profit-oriented corporation. While the history of this somewhat turbulent movement in Canada has never been adequately documented, it has led to the establishment of a number of institutions that have become a major part of the Canadian scene; long-established examples include the Saskatchewan Wheat Pool, a producer co-op; numerous credit unions and caisses populaires - alternatives to the conventional chartered banks; and a number of food co-operatives whose numbers rise in times of escalating food prices, then frequently die off.

In the 1970's, the co-operative movement has taken new directions. Rapidly rising food prices have served again to increase the numbers of food co-ops, but often these are formed with the intent not only of obtaining better dollar value but as well of securing food less tainted by chemical fertilizing techniques, more supportive of local farm operations and, overall, helping to foster a sense of community among food consumers and between them and farmers. Co-operatives have also been formed in areas such as housing, day care, crafts and to secure property for intentional co-operative communities.

In 1974, Ontario's 4 largest co-operative organizations commissioned a co-operative resource centre to gather information on these newer co-ops. The Centre, called Proaction, published in 1974 a report by Bonnie Rose that provided information and offered suggestions for ways the established co-ops might co-operate with them.

A recent article, drawing on that study, highlights the principles and characteristics of the emerging co-operatives:

- . diversity - varying in function, in mode of operation and in philosophic approach.

- non-hierarchical, non-competitive, decentralized; exhibiting a preference for small size; diversification is seen as more desirable than expansion.
- high degree of individual member responsibility and participation.
- avoidance of specialized roles and of work/home dichotomy.
- social objectives are seen as equal in importance to financial survival - a financially successful co-op without close member relations is seen as much a failure as a bankrupt co-op with good member relations.
- co-operative community values prevail - a way of life in which people can work together in mutual trust to achieve common goals is seen as essential.
- ecological imperative predominates - emerging co-ops are often formed out of the conviction of the need to create self-regulating systems that tax non-renewable resources little, if at all.
- acceptance of social change - emerging co-ops see themselves as one way of affecting necessary social change - basic change rather than incremental or marginal change as with older co-ops.
- respect for experience - both the experience of others in the co-op movement and for those learned in practical trades as opposed to the merely educated.

Taken from "The Emerging Cooperatives" by Keith Jardine; Enterprise: A Magazine for Credit Union Officers, May, 1978; reprinted in Communities: Journal of Co-operative Living, No. 36, Jan./Feb. 1979.

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The renewal of interest and activity in co-operatives as an alternative institutional form for community enterprise is reflected in the numbers of co-operatives suggested for inclusion in this inventory -- numbers far exceeding the capacities of this project. Food co-operatives supporting local agriculture and/or health foods, housing co-ops, women's credit unions, craft co-ops -- were among the many specifically identified. Among them, the following illustrations:

L'Entrepôt la Balance

- a food wholesale co-op established in 1974 dealing in natural bulk foods.
- l'Entrepôt began with an original membership of 120 retail food co-ops, located throughout Quebec and in the Ontario-New Brunswick areas of the Gulf of St. Lawrence; since 1976, its membership has deliberately been reduced to 60 by a spin-off process in which 40 retail coops formed around a wholesale co-op operation in Quebec City, and 20 others around another wholesaler in Sherbrooke.

- L'Entrepôt was formed with 2 purposes in mind: (1) to encourage people to help themselves by designing structures that would facilitate self-reliance; and (2) to encourage the local production of non-chemical foods and a shift in food consumption preferences to non-chemical foods, and hence a shift in lifestyles.
- following the spin-off of its membership, L'Entrepôt has turned its attention to the formation of quality control committees - channels to its membership through which information about sources, uses and nutrient values of food is exchanged; that information exchange function is carried on through newsletters, newspapers, letters and monthly meetings.

Contact:

Steve Gildersleve,
L'Entrepôt la Balance,
3508 Lionel Groulx,
Montreal, Quebec. H4C 1M7

Tel: (514) 931-2936

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Carillon Co-operative Housing

- a group of persons of diverse cultural background and incomes living in a co-operative housing development in suburban Ottawa consisting of 54 single detached units of varying sizes (2, 3, 4 and 5 bedroom homes).
- the formation of the co-op involved 4 years of effort on the part of its founding members, many of whom were public housing tenants, in forming, building and designing the co-operative community.
- the community was planned at the outset to suit the needs of its members for affordable housing and to ensure that, despite changes in family size and income, members could continue to live in the community and to enjoy a suburban community living experience.
- the initial members, most of whom now live in the development, worked to establish a working structure and, with a neighbourhood advisory committee, secured land, assisted in designing the layout, obtained a change in zoning regulations and acquired financing (mortgages and subsidies) from 3 levels of government.
- monthly charges were established on co-operative principles - higher income members paying higher charges than low-income members (one-third of the community); mortgage repayments and other costs to meet rules, regulations and occupancy agreements were drawn up and approved by the membership.

Contact:

The President,
Carillon Co-operative Housing Inc.,
1601 Prince of Wales Drive,
Ottawa, Ontario. K2C 1P2

.....

The co-operative as institutional form appears to be a concept now being revitalized as a mode through which community-defined needs and community-sustaining lifestyles can be more closely attuned. Recognition that in the past co-operatives often lost much of the essence of their community impetus by growing too large today serves to guide a concern for human size so as to enable cooperation and personal responsibility among its members.

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The Alternative Lifestyles Movement

Experiments in "alternative lifestyles" have been underway in Canada in growing numbers since the mid-60's. Given the decentralist nature of these experiments, there is no simple way of pointing to their characteristics, their philosophies or their activities. However, a few descriptive studies have been undertaken which serve as useful signposts. These include:

Canadian Alternatives in 1975: A Movement Maturing

- . a report on a study undertaken by Jeff Solway for the Secretary of State Department, Ottawa, and available from the Department.

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The Vanier Institute of the Family (see page 108) has published materials on alternative lifestyles:

Varieties of Family Lifestyles: A Selected Annotated Bibliography, Phase I: Innovative Lifestyles

- . a wide-ranging bibliography of literature on alternative lifestyles, containing summary descriptions of the sources; available from the Institute (\$1.50).

The New Life

- . a report on an Inquiry Workshop on Familial Lifestyles sponsored by the Vanier Institute of the Family; available from the Institute (\$1.50).

Statement on Contemporary Familial Lifestyles

- . a statement by the Vanier Institute's Board of Directors based on the above study and on other data and experiences; available free from the Institute.

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Many communitarian settlements have been formed in Canada in the last decade, providing opportunities for lifestyles significantly different from those of the dominant society. These groups aim at stressing cooperative rather than competitive values, the sharing of work and responsibility, and inner growth and development in the context of community.

Some examples, drawn from Ontario and British Columbia, include:

Twin Valleys Educational Community

- . a 400 acre spiritually based educational community, located in South-eastern Ontario between London and Chatham, now in its 8th year of operation.
- . some 200 persons live in the community which is dedicated to "learning how to live while learning how to make a living" - to holistic educational lifestyles and learning experiences in a supportive communal environment.
- . approximately one-quarter of its members are students of high-school age referred by courts, hospitals and social agencies; others are "communitarians" of all ages who have chosen this lifestyle for the specific purpose of having a deeper experience of life.
- . all members participate in a daily work program designed for learning to live in harmony and balance with the total environment; this involves an alternate energy program, under which a 25-foot geodesic dome has been constructed using solar and wind for heat and light; food production of varied forms (Twin Valleys produces 70 percent of its own food requirements) including livestock care, organic gardening and hydroponics; a day care nursery, elementary school and accredited high school program.
- . some 6,000 visitors come to the community by appointment to learn something of its approach.
- . Twin Valleys is currently embarking on a new enterprise: Life Centred Learning Hospice - for the first time this summer, workshop programs will be offered to adults; the programs will touch on the spiritual, education, youth, the creation of community, appropriate technology, and other areas; these workshops will be available over weekends and for weekly periods.

Contact:

David Pasikov, Assistant Director,
Twin Valleys Educational Community,
R.R. 1,
Wardsville, Ontario. N0L 2N0

Tel: (519) 785-0400

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Dandelion Community Co-op Inc.

- . a rural commune located in south-east Ontario near Kingston founded in 1975.
- . inspired by B.F. Skinner's Walden Two, the community is aimed at creating a cooperative, non-violent way of life in which its 8 members live in harmony with the natural environment and with one another, stressing equality, cooperation, anti-sexism and social action.
- . Dandelion grows much of its own food on the 50 acres owned by the co-op; its members build the community buildings; needs other than what the group can produce itself are supported through industries that include recycling tin cans into light fixtures, making woven rope chairs and hammocks, and the sale of eggs; these commercial activities are anticipated to generate income of about \$75,000 in 1979.
- . the community is looking for new members and encourages visitors; it is also available for lectures and presentations complete with slide shows.

Contact:

Dandelion Community Co-op Inc.,
R.R. 1,
Enterprise, Ontario. K0K 1Z0

Tel: (613) 358-2304

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Coalition of Intentional Cooperative Communities

Purpose:

- . a loosely organized network involving some 80 B.C. communities and communitarian organizations designed to serve as an information exchange among its members and between them and other individuals and organizations.
- . serves to promote and give advice on establishing communities; to promote non-exploitive social and work relations, non-hierarchical decision-making, and minimized dependence on the formal economy; particularly active in promoting the concept of land as a non-speculative community resource rather than as private property.

History:

- . formed in 1975 when the then New Democratic Party government of B.C. sought out a group of communitarians to give advice on human settlements; continued after the defeat of that government as a network and promotional "unorganized organization", with no formal structure and no dues.
- . despite the wide variety of groups in the coalition -- from urban and rural groups living cooperatively for social or economic reasons to spiritual communities and political activist communities -- a variety which from time to time gives rise to tensions, Coalition members do share concern for where society is headed and a recognition of the need to explore new ways of living together.

Activities:

- . Coalition members meet four times a year hosted by a different community, for discussion on a variety of topics and to form social and economic relations between communities.
- . the host community is also usually responsible for publishing the following issue of the "Open Circle Newsletter", the Coalition's networking organ.

Contact:

Tyhson Banighen,
6262 Wiltshire Street,
Vancouver, B.C. V6M 3M2

Tel: (604) 263-7656

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Among the Coalition's members and affiliates are:

B.C. Land Trust

- . the B.C. Land Trust, or more formally the Common Earth Land Access and Stewardship Society, is affiliated with the Coalition of Intentional Cooperative Communities.
- . its purpose is to acquire land, hold it in perpetuity, and arrange for its stewardship by groups or individuals at low cost; a covenant is placed on the land such that, if the land is not ecologically managed, it will revert to the B.C. Land Trust and will then be available for others to steward.

Turtle Island Land Stewardship Society

- . the society is a spiritual community of people in BC now comprising Wiltshire House, an urban community in Vancouver; Linnaea, a farm community on Cortes Island; and property in the Kettle Valley to be developed later into a farm community.
- . it is concerned with the health of the planet, seeking ways to live in harmony with each other and the earth; its objectives include developing intentional communities, working with the land trust movement, as well as researching and teaching land stewardship and land management.

Kootenay Cooperative Land Settlement Society, Argenta, B.C.

- . located in Argenta, once a mining community (silver and lead) built around Kootenay Lake, settled by Quakers in the 1950's, joined in the 60's and 70's by artists, craftspeople and "back to the Landers".
- . an incorporated cooperative consisting of 8 adults, 3 children and some 40 supporting outside members living and farming on 230 acres; most members work outside the community for 2-3 months to earn money for goods they are unable to grow or craft themselves; they share work with one another and with other members of the Argenta community.

100 Mile House, Village of 100 Mile Lodge, B.C.

- . founded in 1930, the oldest commune in B.C.; in 1948, became the Canadian headquarters of the Emissaries of Divine Light; community now numbers over 100.
- . operates 15 businesses, among them: bakery, hotel, service station, building supply outlet, stereo and TV shop, cattle ranch, accounting and management consulting firm.
- . publishes annually "Northern Light" and "Integrity" newsletter.
- . offers courses: Educo, a one-week training program for men and boys, and Art of Living, a 2 month course personal growth.
- . operates a large organic garden in the village and an orchard and garden in the B.C. fruit belt.

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Not all established or proposed intentional communities are communal in style -- many such communities, urban and rural, are composed of families each of whom maintain their individual identities and living space, while working together in creating a community in which work, property, implements and other aspects of community living are shared.

In Saskatchewan, a family community has been active in drawing attention to the need to create socially and environmentally stable communities.

Prairitopian

- . Betty Daniels and her husband are editor and printer of Prairitopian, a non-profit newsletter dedicated to the establishment of a stable state society; the newsletter was first published in 1976 and has as its primary purpose the presentation of proposals for a socially and environmentally stable society in Saskatchewan, including the establishment of small intentional rural communities in the province; it also provides commentary on environmental issues, information on land trusts, and on the activities of the Earthcare group (see page 48); subscription rates are \$2.00 for one year (6 issues).
- . their present base is a "family community" of 11 persons who run an 850-acre organic farm located 4 miles from the resort hamlet of Cochin and 25 miles north of North Battleford; each family maintains its own identity while sharing in a variety of work and social activities.
- . they are seeking volunteers willing to assist in environmentally-oriented activities now undertaken by the Prairitopian group; this involves publishing Prairitopian, local public education activities, preparation of a display to be used at local agricultural exhibitions and fairs, and fundraising for the purchase of land for an agricultural land trust/rural community; volunteers will receive room and board but no wages.

Contact:

Betty Daniels,
Prairitopian,
Box 118,
Cochin, Saskatchewan. SOM 0L0

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An information-resource centre-discussion forum has formed in Ontario and is currently exploring opportunities to acquire land for the establishment of a centre:

ATEED Centre for Environmental Communities

- . initiated in 1975 and formally incorporated in 1977, ATEED is a resource centre designed to offer services and programs to those interested in learning about and applying serious alternatives to counter excesses of our present society; these alternatives include intermediate (or "alternative") technology, conserver society lifestyle, and innovations in shelter, energy and social organization.
- . promotes the ideal of the "environmental community" in which every aspect of community life contributes to the well-being of its members and of the human and physical environment.
- . serves as a networking facility, bringing persons together to learn from one another; supports initiatives undertaken by others; provides forums for those interested in the concept of environmental communities, and serves as a link between community innovators, "alternatives" interest groups and others.
- . sponsored the Canadian Energy Exposition, an "Eco-Fair" at Seneca College, 3 public presentations at Toronto's St. Lawrence Centre on the "Conserver Society", "Appropriate Technology", and "Energy and Lifestyles: Shaping the Future", and many other discussions.
- . produces a newsletter once every six weeks; mailed to membership of 100 and to others.
- . applying for government-owned land on which to establish a Centre for Appropriate Technology and Lifestyles.

Contact:

Dan Shatil,
ATEED,
P.O. Box 275, Station P,
Toronto, Ontario. M5S 2S8

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The broadening interest in lifestyles that promote a greater degree of self-reliance and incorporate ecological principles is reflected in a successful magazine-publishing venture:

Harrowsmith Magazine

- . launched in the spring of 1976, this magazine is aimed at urban and rural Canadians interested in a range of ecological issues, "how to" materials presented in a well-written, colour picture format.
- . despite the troubled history of Canadian magazine publishing generally, Harrowsmith is a success story; from its initial run of 25,000 copies, the magazine now prints 130,000 copies per issue; an anthology, "The Harrowsmith Reader", composed of the best articles from its first two years of publication, has sold out its initial print run of 40,000 copies.
- . annual subscription rate for 8 issues is \$10.00, or \$18.00 for 2 years.

Contact:

James M. Lawrence,
Editor and Publisher,
Camden House Publishing Ltd.,
Camden East, Ontario. K0K 1J0 Tel: (613) 378-6661

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The currency given to the phrase "lifestyles" in North America today draws to attention the diversity of ways in which members of a society can choose to live their lives. The dominant lifestyle in Canada remains focussed on attaining satisfaction through higher levels of consumption and status acquired by means of competitive reward systems. However, numbers of Canadians are seeing in that lifestyle not human satisfaction but impoverishment and alienation, and are turning to the experiencing of lifestyles more infused with co-operative sharing, with community, with self-reliance and decreased dependence, with harmony with the natural and the social environment -- a lifestyle that embraces both the material and the non-material aspects of human well-being.

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Alternative Consultative Processes

The relationships among Canadians and between them and their institutions have been subjected to increasing strain over the last decade. Institutions, especially government, business and labour, are seen as remote, overly impersonal, and over-sized. Confidence in institutional expertise is eroding as systems seem incapable of effective management and the problems which they treat seem ever more intractable. For their part, institutions see the demands placed upon them by the population as leading inevitably to serious overload, if not breakdown.

This situation has prompted experiments in alternative consultative mechanisms. Some of these have been initiated in response to institutional mandates, while others are born out of concern to devise ways and means of enabling Canadians to talk together about issues of common concern and of encouraging community responsibility for effecting change.

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Two Royal Commissions mandated by the federal government to conduct public hearings into issues that, while specialized, were of a kind that profoundly affect all Canadians, have had evidence put before them of a style and content that differ substantially from formal, expert presentations to previous Commissions.

The Mackenzie Valley Pipeline Enquiry (the Berger Commission)

- headed by the Hon. Mr. Justice Thomas Berger, the enquiry into the proposed Mackenzie Valley pipeline in the western Arctic engaged in a different process than has been common to most federally-appointed enquiries.
- appointed in March 1974, Mr. Justice Berger filed his report on this enquiry in April 1977; entitled "Northern Frontier, Northern Homeland", it recommended that there should be no pipeline built across the Northern Yukon and that the Mackenzie Valley Pipeline not be built for 10 years to allow time for native claims to be settled and for new programs and new institutions to be established.
- these conclusions were reached following exhaustive hearings in the course of which Mr. Justice Berger took the enquiry into informal community settings -- into 35 communities, every city, town and village of the Mackenzie Valley and the Western Arctic -- to hear what the people of 4 races speaking 7 different languages had to say about the impact of this proposed technology on their homeland; his report contrasted these discussions with those of businesses and southern consumers who saw the North as a frontier to be exploited.
- the strong position put forward in the report was undoubtedly a factor in the government's decision to reroute the pipeline; the enquiry process had significant impact across the country, regardless of the position pro or con the pipeline, since it provided urban "Southern" Canadians, through the press and television, a rare opportunity to hear from the peoples of the North and to reflect on the impact of the demands of the dominant society upon those remote communities; the report, remarkable for its elegant prose and photographs, also served this communications process.

Contact:

The Honourable Mr. Justice Thomas Berger,
The Supreme Court of British Columbia,
Court House,
800 West Georgia Street,
Vancouver, B.C. V6L 1P6

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Conversations with Consumers About Corporate Concentration

- . the title of a brief submitted in May 1976 by the Consumers' Association of Canada, a national voluntary organization, to the Royal Commission on Corporate Concentration.
- . in responding to the request of the Commission to present a consumer perspective on the matters of concern to the Commission, the CAC engaged in an alternative consultative process - rather than attempting to take an organizational stance on these issues from a consensus position, the association offered the Commission a collage of opinions expressed by consumers and other "ordinary Canadians" about the impact on their lives of bigness generally and corporate bigness in particular; this collage was generated in the course of conversations among CAC members and other consumers in a number of Canadian cities and a staff member of the association.
- . the results of this process lie in the conclusion, stated in the submission, that the issue of corporate concentration is one about which Canadians have a good deal of concern, but that it has many facets that go well beyond narrowly-perceived economic considerations.

Contact:

The Consumers' Association of Canada,
200 First Avenue,
Ottawa, Ontario.

Tel: (613) 238-4840

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A federal agency attempted to "demystify" the issue of inflation and to foster among consumers a sense of responsibility for its containment.

Conservations About Economic Change

- . the title of a workbook produced by the Anti-Inflation Board (a federal agency in operation from October 1975 to June 1979 responsible for regulating and monitoring wage and profit controls), in close cooperation with the Canadian Home Economics Association and with enthusiastic support from a number of other voluntary organizations.
- . in exercising its mandate to "promote public understanding of inflationary processes...", the Board chose not to see that fulfilled only by publication of reports, studies and media releases; it elected in addition to design this workbook as "a shared responsibility project" aimed at encouraging Canadians in their homes, communities and workplaces to recognize their responsibility and their interest in combatting inflationary pressures.
- . the workbook was deliberately designed to serve as a discussion tool for Canadians not trained in the field of economics, raising questions for discussion in a style other than that of the expert and the bureaucracy.

- . the Canadian Home Economics Association struck a committee on "Families and the Economy" in response to the decision of its Board to "offer assistance to government agencies in helping Canadians prepare for the period immediately following the lifting of wage and price controls"; it offered its membership as a pilot group in fleshing out the design of the workbook and in testing it with its local and provincial affiliated groups.
- . the committee has since been renamed and has been made a standing committee; it will convene an open session at the C.H.E.A. Conference this July to address topics such as the structure of the Consumer Price Index and the purpose and shortcomings of family expenditure surveys.

Contact:

The Chairman,
Consumer Economics and Management Committee,
The Canadian Home Economics Association,
151 Slater Street, Room 203,
Ottawa, Ontario.

Tel: (613) 232-9791

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Recognizing that Canadians have little opportunity to talk with others in different regions of the country about their concerns, a voluntary association took an initiative in persuading the national television company to offer its facilities to support a national community dialogue.

People Talking Back

- . an experiment in a multi-media hookup linking groups of Canadians from coast to coast in discussion of issues of concern to them - the first time the television facilities of the Canadian Broadcasting Corporation have been used in this way.
- . undertaken by the CBC at the initiative of the Canadian Association for Adult Education, "People Talking Back" was a series of 6 television programs aired in February-April 1979.
- . the CAAE assisted in coordinating the formation of groups across the country to explore prior to the programs broad topics of concern with the aid of written materials commissioned to reflect general topical issues identified by the CAAE and the CBC producer; selected groups were invited to appear before the cameras to reflect some of the strands of their discussion.
- . the program topics were: An Experiment in Democratic Sharing (the first and longest - 3 hours - program); So We're Different (exploring Canadian diversity); Let's Get it Straight (looking at the media and information flows); Winners or Losers (economic issues); and Where Do We Go From Here? (the wind-up summary).

- . this initiative had the not-unexpected ups and downs of any first efforts of this magnitude; some of the criticisms had to do with the inability to cope with the heavy telephone feedback generated by the first program, and with other technological limitations in the way of this kind of national discussion; other criticisms dealt with the complaining tone and lack of positive suggestions for action, although as group feedback continued, the statements became increasingly practical and specific, with more groups assuming greater responsibility for bringing about results rather than ascribing responsibility to others.
- . in large measure, this use of national media was seen by the CAAE to be well worth further experimentation as a way of providing greater national participation in identification, discussion and resolution of national problems.

Contact:

Dr. Alan Thomas, Past President,
Canadian Association for Adult Education,
c/o The Ontario Institute for Studies in Education,
251 Bloor Street West,
Toronto, Ontario.

Tel: (416) 923-6641

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Two other voluntary organizations have directed their efforts in support of community consultations; one is focussing on the self-help efforts of members of geographic communities to undertake community development and renewal, the other on communities-of-interest in broad societal change.

The Institute of Cultural Affairs

Purpose:

- . to engage in research, training and demonstration designed to motivate the human factor in development, the spirit of responsibility and cooperative action essential to local renewal.

History:

- . one of 29 such organizations around the world, the Canadian ICA joined its present international network on the initiative of Canadians formerly involved in church activities who saw a need to move spiritual values and social concerns into better harmony.
- . became a federally registered charitable organization in 1976.
- . held over 450 community forums since 1975, at least one in every county or district of Canada, in which members of local Canadian communities identified the social and economic challenges facing them and developed proposals for practical local action.

Activities:

- . works with local groups in one-day community forums aimed at opening locally-identified channels for action.
- . initiated 2 human development projects in Canada: in Vogan, Manitoba (see page 62) and in Lorne, New Brunswick (see page 63).
- . offers special focus programs such as the Community Youth Forum; a one-day Global Women's Forum; Economic Issues Forum; and a LENS (Leadership Effectiveness and New Strategies) Forum, a 44 hour management planning seminar for business executives concerned with operational effectiveness and social responsibility.
- . provides assistance to other community groups in the planning and running of local conferences.

Structure:

- . a Board of Directors of 4 persons, a 15-person Board of Advisors and 8 Canadian offices coordinate the efforts of a network of volunteer workers.

Financial Base:

- . program funds are raised from donations of individuals, corporations, foundations and to a small extent from government grants (in 1978 less than 10 percent of its program funding came from governments); 1978-79 budget was about \$200,000, of which fund-raising costs amounted to almost 10 percent; the Institute pays no salaries from these funds.

Contact:

Institute of Cultural Affairs,
5206 Esplanade Avenue,
Montreal, Quebec. H2T 2Z5

Tel: (514) 276-1933

National Survival Institute

Purpose:

- . aims to involve all aspects of society in an evolutionary process through which Canadians as individual citizens, including persons of influence in business, labour, government, education, science and the church, assume responsibility for designing the substantial social changes necessary to ensure survival.
- . stands on the belief that the initiative for effecting the kinds of changes that are required rests with individuals -- that corporations, governments and institutions do not move unless "the men and women who give them life and conscience initiate movement and give direction" -- and that the processes required are other than governmental processes.

History:

- . incorporated in 1973 as a result of initiatives taken by Mr. Vern Heaslip, Canadian businessman and participant at the Stockholm Conference on the Human Environment, in gathering other Canadians to pursue the issues raised at Stockholm in a positive way.
- . the Institute has undergone several phases: an organizational phase involving a small group launched the Institute as a federally incorporated body without share capital; followed in May 1973 by a meeting of "a group of Fifty" to set out the Draft Canadian Plan for Survival; a public hearing phase allowing interested persons and organizations to participate in the further elaboration of the draft plan; and its current phase - meetings, seminars and workshops involving many "groups of fifty" in discussion of issues outlined in the plan and in policy formulation.

Activities:

- . publisher of the Draft Canadian Plan for Survival, shortly to be updated, and newspaper tabloids reporting on workshops, etc.
- . convenes workshops, seminars and conferences focussing on identified issues in a holistic way (e.g. jobs and energy).
- . encourages the formulation of a coherent viable energy policy for Canada as a basic first step in attaining a sustainable society.
- . currently focussing on community initiatives for a conserver society with an emphasis on concerns of low-income groups - for example, a month-long series on preventative health and nutrition through the Toronto School Board is in the planning phase.

Structure:

- . membership of some 300.
- . a Board of Directors of 38 drawn from across Canada and including business, labour, academics and government.

Financial Base:

- . annual budget in 1979 is approximately \$200,000; sources include membership fees (\$10.00 per year per person or \$15.00 per family), private donations, corporate contributions and government grants.

Contact:

Bea Olivastri,
National Survival Institute,
2175 Victoria Park Avenue,
Scarborough, Ontario. M1R 1V6

Tel: (416) 449-1971

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Canadians are increasingly becoming engaged once again in public policy areas that have become the preserve of professional experts. Illustrative of such alternatives are a report presented in an international forum and a citizens' commission on food policy.

The Opinicon Papers

- . a document forming the Canadian report for the International Conference on Social Welfare held in Jerusalem in the summer of 1978; the conference theme was "Human Well-Being, Challenges for the 80's, Social, Economic and Political Action".
- . the preparation of the 1978 Canadian paper involved a significantly different process than past reports to this gathering; rather than formulating a response based upon professional expertise and dominated by concern for effective and efficient systems of social policy, the current social climate in Canada and the subject matter of the conference suggested an approach deliberately designed to reflect some of the diversity of understandings about human well-being held by Canadians in 1978.
- . a coordinator commissioned by the Conference's Canadian Committee to create this report approached eight persons in different situations to request from each an essay reflecting on the overall conference theme from the perspective of their own experience; they were requested to address the issues in an experiential capacity, rather than in an expert capacity based on disciplinary or institutional perspectives.
- . the essayists and some others convened at Opinicon Lake to discuss the papers and the interstices between them; some of that discussion has been woven into the report.
- . in comments from the platform at Jerusalem, the Secretary General of the International Social Welfare Organization made specific mention of the Canadian contribution, noting that it was the only paper that addressed welfare from a human rather than an institutional perspective and that it represented a fresh new departure, one that other nations might consider adopting.

Contact:

Gail Stewart,
141 Cameron Ave.,
Ottawa, Ontario

Tel: (613) 235-2796

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The People's Food Commission

Purpose:

- . to initiate a process through which food issues and food policy can be discussed as people see and experience them.

- . to hear from people not normally heard from in conventional processes devoted to the formulation of national policies around such basic needs as food; particularly to hear from primary food producers, food industry workers, (low-income) consumers, and Third World people.
- . to identify common interests and concerns about the food system, in ways that cut across and link the groups mentioned above.
- . to develop feasible common actions at the local level and only then to point to regional and national policy directions.

History:

- . the impetus to form a popular forum in which growing concerns about food and food policy in Canada could be discussed and actions formulated was sparked in the course of a meeting held in May 1977 designed to evaluate the 3-year efforts of the Inter-church Council's Ten Days for World Development Program; this program had focussed on food issues particularly from a global perspective.
- . the possibilities and usefulness of developing a Canadian program springing from people's perceptions and activities with respect to the issues of food was given the go-ahead at a meeting held in July 1977, spurred by promise of financial support from a variety of organizations; the endorsing organizations now number about 120, and include the National Farmers Union, the Consumers' Association of Canada, and a variety of labour organizations.
- . the hiring of small support staff took place during July-December 1977; the process of nominating and selecting local food Commissioners got underway during the same period; and plans to hold public hearings in 65 communities across Canada were initiated.
- . the first public hearing was held in British Columbia in November 1978, following by hearings in Saskatchewan, Ontario, Alberta, the Atlantic and Manitoba; this phase concluded in May 1979, after some 70 hearings and about 800 presentations.
- . the next phase of report-writing and follow-up will be crucial in determining whether the Commission's objectives are met.

Activities:

- . the regional Commissioners and staff contacted a variety of community groups to urge their participation in the hearings; these groups involved consumers, particularly low-income consumers, small farmers, a variety of public interest groups, farm workers; those contacted were invited to express their views in whatever format they found comfortable - presentations ranged from written briefs, verbal statements, puppet shows, theatre, song, slides ...

- . the views expressed in the hearings touched upon a wide range of forces affecting the food system, from the difficulties faced by small farmers and fishermen, to environmental and energy considerations, the impact of corporate intervention and control, "unethical" advertising, the present dependence of farmers on the corporate superstructure, land use, cooperatives, the nutritional aspects of food, the availability of "junk food" in public institutions such as schools, and the need for self-sufficiency in community and global food production.
- . the Commissioners and staff, in May 1979, turned their attention to analysis and report-writing; community local working groups put their minds to follow-up work locally; the Commission is slated to conclude its activities in the fall of 1979 when its report will be brought back to the local working groups and hearing participants; the report will attempt to analyse the material presented and to point to possible further actions - it is to be a tool for continued work rather than the end of the process.

Structure:

- . the Commission is composed of 12 regional Commissioners, nominated by sponsoring organizations within each region and selected by committees composed of some of those organizations, a national office and regional offices or contact persons.

Financial Base:

- . the Commission has received support from individuals and a large number of non-government institutions and organizations, in amounts ranging from \$2.00 to \$12,000, totalling about \$169,000 to May 1979.
- . these monies were used to cover travel costs, etc., for the Commissioners, pay a skeleton staff and the Commissioners, and defray office and other expenses not donated "in kind" -- the countless hours of volunteer labour, without which none of the hearings would have happened, office space and supplies were among the "in kind" donations.

Contact:

People's Food Commission,
National Office,
321 Chapel Street,
Ottawa, Ontario. K1N 7Z2

or

Regional offices or contacts in Vancouver, Edmonton, Saskatoon,
Winnipeg, Toronto, Sudbury, Montreal, Edmundston, Halifax, and P.E.I.
-- local working groups in some 70 communities.

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Consultative processes between people and their institutions in the conventions of democratic societies have been restricted to infrequent voting mechanisms, supplemented by formal presentations -- briefs and public hearings -- into expertly-designed institutional forums. The consequence all too often has been that such channels have become both too simplistic and too narrow to admit of the broader voices of human experience, of other than objective, specialized points of view. They have tended therefore to reinforce vested interests and to perpetuate conventional understandings, to reinforce accustomed problem definitions and to arrive at solutions that are little more than band-aids. The alternative consultative processes illustrated above are less predicated upon specialized expertise -- they deliberately seek, or are at least open to, a diversity of understandings and experience. They are experiments in moving from homogeneity to heterogeneity, from stances predicated upon dealing with complexity in uniform ways to dealing with ambiguity in human ways.

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Alternative Institutional Arrangements

Alternative approaches to institutions and institutionalized activities are both background and foreground to many development alternatives illustrated earlier in this report. Certain institutions are opening not merely to consultation with those whom their activities directly affect, but to direct involvement in the institutional enterprise itself. Illustrative of these development alternatives are initiatives revolving around the institutions of work, health, the formal justice system, and learning/teaching environments.

(a) Alternatives in the Workplace

Apart from the illustrations involving work/leisure/living described elsewhere in this illustrative inventory, other development alternatives are to be found in the institutionalized workplace. These alternatives express efforts to enhance "the quality of work life", to make the factory and the office a more human place -- to offer possibilities for shared responsibility in decision-making -- to unite in common cause employers and employees. Initiatives of this kind are often referred to as "industrial democracy", the involvement of workers in the corporate enterprise.

Testament of growing interest in this aspect of alternative development and lifestyles is to be found in a recent publication by the Ontario Ministry of Labour's Research Branch: An Inventory of Innovative Work Arrangements in Ontario. Among the many examples cited are The Group at Cox and Supreme Aluminum Industries Limited.

The Group at Cox

- . a private company engaged in the manufacture of dental cabinetry

equipment; employing 55 persons; founded in 1966 by a Hamilton dentist and a machinist; in 1969 Wilson Southam, member of a wealthy Canadian family, bought out the one-third interest of the machinist as a means of expressing his personal values vis-à-vis the workplace.

- goals of the Group at Cox are continuously reformulated in open discussion by management and workers: the current articulation is as follows:

individual	- to be healthy ourselves and help others be healthy
members of the Group	- to work well together and support each other in our search for meaning and satisfaction, living and learning together
shareholders & profit- sharing members	- to earn a fair return on investment for our shareholders and ourselves while keeping both shareholders and members fully informed respecting achievement of our goals
dental health clinics	- to ensure that services and products which we design, produce and market are consistent with the best long-term interests of clients engaging in dental health services
dental health members	- to help members of dental health practices work well together while becoming more effective in helping the people whom they serve
dental health dealers	- to share knowledge and skills generously with dental health dealers, especially those who relate to the practice of "people" dentistry, and to render prompt, effective service to all Cox dealers
dental health industry	- to compete ethically within our industry and strive creatively to strengthen our industry's role in the maintenance and development of the private dental health system
our suppliers	- to treat our suppliers ethically with a mutual respect for quality and service aimed at establishing continuing relationships.
our environment	- to carry out our business with a strong commitment to social and ecological responsibility

- the participation program of The Group at Cox is best reflected in the Credo of The Group at Cox:

I have a right to work for GOALS which I have participated in creating.

I have a right to work with a COMMUNITY of my peers and to participate within that Community in setting the standards for our work.

I have a right to join with people from various communities to form a work TEAM whose output is meaningful and, as a team member, participate in setting productivity targets and co-ordinating the work of the team.

I have a right to CO-ORDINATE some aspect of meaningful and responsible work which is separate from my direct daily work and is of value in terms of our goals.

I have a right to participate in creation of, or change to, the POLICY of the Group at Cox which affects me -- a right which extends to knowing and believing that policy will be by unanimous consent of those affected.

I have a right to elect, or be elected as, a REPRESENTATIVE who will work with other elected representatives and delegates of the shareholders to ensure that policy and its interpretation will stay within the spirit of this Credo.

I have a right to APPEAL to this group of elected representatives and delegates for help whenever I believe that my rights are being threatened and a further right to a period of employment protection when the representatives support my view.

I have a right to be present when I am discussed as an individual by co-ordinators and a right of free access to PANEL meetings where decisions are being taken which affect me in my life at Cox.

I have a right to elect separate representatives to a MEMBERS panel which will co-ordinate all social, athletic, or spiritual activities which may, from time to time, occur at Cox and a further right to insist that this elected panel control all such activities in a way that ensures that the company will stay out of my private life.

I have a right to participate in creating and maintaining an environment at Cox which is consistent, within available means, with my freedom to pursue HEALTH, safety, and personal growth at work.

I have a right to share on an equal basis with other members of the Group at Cox in a percentage of the PROFITS once I have qualified under the profit sharing agreement.

I have a right to be related to and otherwise treated as EQUAL

to other members of the Group at Cox with the exception of my total annual salary which will be set by a participatory process, providing my actions are perceived by my peers as helping the group achieve its goals.

Contact:

Wilson Southam, General Manager,
The Group at Cox (formerly Cox Systems Ltd.),
333 Arvin Avenue,
Stoney Creek, Ontario. L8E 2M7 Tel: (416) 662-4917

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Supreme Aluminum Industries Ltd.

- . manufacturers of aluminum and stainless steel cookware, ladders and other metal fabricated products, the company was founded in 1920 by Harold Lush; the Lush family own control of the stock, and in 1960 Alcan Ltd. bought a 25 percent interest.
- . the company operates in the belief that workers will be more productive if they share in the profits, ownership and management of the company.
- . a profit-sharing plan has been in existence since 1948; the company controls the percentage of profits to be shared; management and all workers with 2 or more years seniority share equally in the profits; the plan is part cash, part deferred - the latter functioning in lieu of a pension plan.
- . an employee share ownership plan was initiated in 1972 under which employees may buy stock in the company of a value up to 50 percent of the previous year's salary, using 5-year, interest-free loans made available through the company; this purchase may be repeated after the loan is repaid.
- . worker participation in management was begun in 1972; it is effected through the Governing Body of S.A.F.E.R. (Supreme Association for Effective Results), an employee organization to which all management and non-management employees, with the exception of union members of a recently acquired subsidiary, belong; the Governing Body consists of 18 representatives elected for a 2 year term, 7 from management, 11 from workers, and a chairman who may be either; this body participates in a wide range of decisions, from those contained in any standard union-management contract to assignments and transfers of employees, operating speeds and production methods, the size of the work force, safety, working conditions and social events.

Contact:

Mr. Sheldon H. Lush, Chairman, or
Mr. Thomas Wheler, Employee Relations Manager,
Supreme Aluminum Industries Ltd.,
3600 Danforth Avenue,
Scarborough, Ontario. M1N 2E6 Tel: (416) 691-2141

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A Quebec firm, closed down by its former owners and revitalized by a new ownership group that includes its employees is another example:

Tembec Forest Products Inc.

- . a bleach sulphite mill employing about 560 workers; previously owned by The Canadian International Paper Company, the mill was closed in 1972; in August 1973 it was purchased by a group that included 4 executives with experience in the industry, Local 233 of the Canadian Paperworkers Union, local residents, the government of Quebec and a small group of private investors.
- . a 7-member board of directors is comprised of the 4 founding executives, the national and local presidents of the union, and 1 representative of the private investors; the presence of the union representatives necessitated a change in Quebec law, since it did not permit union members to vote on corporate boards of directors.
- . the company has initiated plans providing for share ownership, profit-sharing, employee representation on the board, and continuous bargaining-labour management joint committees.
- . from the situation under CIP ownership of an average of 16 written grievances filed per day, falling productivity and poor prospects for long-term profitability, the company is now making money and is competitive in a highly competitive industry, and grievances are down to less than 2 per month.

Contact:

Réal A. Cauchy,
Director of Industrial Relations,
Tembec Forest Products Inc.,
Temiscaming, Quebec. J0Z 3R0 Tel: (819) 627-3321
Local 230

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Other alternative developments related to work include a career counselling program designed, in a resourceful style, to empower employees of a terminating government organization in discovering work opportunities suited to their individual talents and needs — a contrast with professional job counselling programs that aim at fitting people to jobs.

AIB Career Development Program

- . a program undertaken at the initiative of one of the staff of the Anti-Inflation Board in the last 6 months of the AIB's existence.
- . the program, devised initially to give confidence to women staff members in seeking employment inside or outside the federal public service, almost immediately expanded to include male employees, and to focus on the personal requirements of those enrolling in the program.
- . assisted by the volunteered energies of many within the AIB, the program offered personality and skill testing, suggestions for translating volunteer or leisure skills into employment market terminology, and a number of other aspects designed to fit employment for people, rather than people for employment.
- . the program took place primarily within working hours and with the support and involvement of senior management; unfortunately that support dissipated rapidly as the Board's final days approached.

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Volunteer or unpaid work, a long-standing tradition in Canada, particularly among women, diminished in status and scope under the wave of specialized expertise. Paradoxically, this has occurred within a population that spends fewer hours "on the job" than in the past, is more highly educated, and more and more frequently expresses concern with "meaningless work". Not a few Canadians are calling attention to the need to refurbish volunteer efforts, the lifeblood of any democratic society.

One of the barriers to such refurbishing is the status which industrial societies have come to attach to income, rather than to the character and quality of work itself. As one way of re-perceiving work, raising consciousness of the value of volunteered work, and enabling volunteer workers to cast their activities into forms recognizable by the conventional labour market, an alternative concept has taken form.

Participants Agreements

- . a concept developed, among other reasons, to:
 - illustrate how the relationships between persons and organizations may be recast to avoid the conventional "volunteer" or "employer/employee" approaches
 - highlight the significance and value of unremunerated work and provide a structured framework for its pursuit

- explore the potential of "deemed income", income participants would earn were they in the conventional labour market
- develop concepts of work-related expenses
- . appropriate documentation is on file with the Consumers' Association of Canada (see page 78) and with the Fund of Common Sense (see page 113).

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An Ottawa meeting addressed the issue of changing concepts of work and the need to develop alternatives to seeing as work only paid, and often scarce, employment, thus ignoring "working" as a continuous human activity.

Conversations About Work

- . a gathering held in Ottawa in 1978 designed to create a forum in which changing concepts of work could be discussed.
- . brought together persons interested in volunteer and paid work, in community and corporate work, and persons responsible for social policy and job creation programs.

Contact:

Dorothy Greenwood,
46 Aylmer Avenue,
Ottawa, Ontario.

Tel: (613) 234-5774

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(b) Alternatives in Health Care

Increased specialization and professionalization in the field of health care have resulted in rising demands on health services, increasing depersonalization and a diminished ability for persons using these services to take responsibility for their own health.

Efforts are underway directed at the provision of alternatives to users of health care services in a context which emphasizes a supportive environment, public education about health, and enhancement of personal responsibility for health care.

Illustrative of these alternative initiatives is:

The Centretown Community Resources Centre

- . while its focus has undergone several transformations, the Centre has continued to pursue as its primary goal the provision of a comprehensive approach to the health of the whole person in an informal supportive setting; to achieve this goal it actively seeks community input, criticisms and positive suggestions.

- . started in 1969 as a drug drop-in clinic offering information advice and counselling mainly to transient youth in Ottawa; shortly after opening, the staff of the clinic, recognizing the need for assistance with medical problems required a holistic approach to the problems of drug users, approached Dr. Norm Wolfish of the University of Ottawa's medical faculty; an arrangement was made to have 4th year medical students spend time at the centre under his supervision; financial support was secured through federal government demonstration grants designed to support assistance to youth with drug problems in an accessible and appropriate environment.
- . a shift in focus to all aspects of health occurred in 1974 when it became incorporated as Centretown Health Care Inc.; operating under the name of the Centretown Community Health Clinic, with funding from the Ontario Ministry of Health, it offers primary health care to members of the community, mainly residents of the Ottawa urban core; as in its earlier drug-clinic phase, the same comprehensive approach to health was adopted -- as well as providing medical services, it also treats with advocacy and welfare problems of its users, and with general lifestyle issues, helping patients to take responsibility for their health, to effect lifestyle changes where necessary, and to demystify professionalized health treatment.
- . a third reorganization occurred in January 1978 when the name changed to "The Centretown Community Resources Centre"; this represents an umbrella under which are 7 components: medical services, health promotion service (individual and group sessions emphasizing nutrition and lifestyles), adult protection service (assistance to retarded adults trying to live independently), infant stimulation service (a program focussing on mentally retarded children under two years of age), legal advice service, community and social services; and administrative services.
- . it operates a low-cost pharmacy, offering drugs at cost plus a small markup to users of its medical component only.
- . the staff consists of family physicians, nurse practitioners, social workers, a lawyer, and other health and social service professionals in addition to administrative staff.
- . it has evolved from a worker-control model, in which all staff sat with others on the Board of Directors to a Board that consisted of half staff, half community representatives, to its present structure of a Board of 15 on which sits one staff member; this evolution reflects rising demands on staff due to rising use of the clinic; the structure is intended to remain dynamic and fluid so as to enhance responsiveness to the needs and the resources at hand.
- . current funding of approximately \$250,000 is provided mainly through 2 provincial departments - the Ministries of Health and of Community and Social Services; some 3 to 4 percent of the budget is received from the regional government of Ottawa-Carleton for the

cost of placing 3 social service employees working out of the Centre; no fees are charged for users, a situation that may well change to a sliding-scale, fee for service in the near future.

Contact:

Betty Bergin, Executive Director,
Centretown Community Resource Centre,
342 MacLaren Street,
Ottawa, Ontario. K2P 0M6 Tel: (613) 233-9358

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(c) Alternative Learning/Teaching Initiatives

Pressure on the Canadian educational system from a number of sources (the expansion-contraction of school-aged population brought about by the post-war "baby boom"; "the pill"; the "mature" student; increased specialization of course content and of teachers to educate students for the job market; bilingual courses and schools; economies of scale leading to large educational structures with impersonal learning situations;) has mounted over the last decade or more. Efforts to accommodate these changes within the formal educational system at all levels have been tried with varying degree of success, often taking the form of the "alternative school" in which the structure imposed on students through lock-step learning processes is diminished or abandoned.

More recently, there have been alternative initiatives of a different order -- designed to give recognition to the perceptions, articulated by Marshall McLuhan and others, that learning goes on all around us and over the course of any person's lifetime, that the urban environment is the classroom, and that each person has the capacity to learn and to teach, though at different rates of speed and at different levels of ability.

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Among these alternatives is the set of initiatives undertaken by a Toronto community organization.

Learnxs Foundation Inc.

- . established in 1973 as a non-profit community organization supporting innovative and experimental programs in community education; registered as an incorporated charity in 1974; its name is an acronym for Learning Exchange System, a program that was the first project of the Foundation designed to encourage the use of local community learning resources.
- . the Foundation currently supports a number of projects: Learnxs Press, the Toronto Urban Studies Centre, SCORE, SEEC.

- Learnxs Press is a publishing house for regional and community educational resource materials, such as the Learners' Network (a successor to the Learnxs Directory), a compendium of educational resources in Metro Toronto covering a wide variety of fields such as arts, business, communications, health and technology.
- the Toronto Urban Studies Centre encourages the use of the urban environment to extend classroom learning into the community; it is supported, in addition to the Foundation, by the Ontario Ministry of Education, the Toronto Board of Education, and Employment and Immigration Canada.
- SCORE (Schools Community Organization to Revitalize Education) is a research and development project aimed at improving education in the inner city.
- SEEC (Student Employment Experience Centre) is a youth employment project for early school leavers (14-15 year olds) based on an urban cottage industry model; it was established in 1978 in cooperation with the Toronto Board of Education's Leaving School Early Program to employ youth in areas such as: the recycling of surplus materials; a community kitchen and catering facility - Mario's Place - which offers lunches for staff and students at Eastdale Collegiate, caters to lunch and dinner meetings, delivers meals to daycare centres, and has a meals on wheels program; Stripjoint - a stripping service for the refinishing of old wooden school furniture and wood furniture for other customers; and a creative workshop producing a line of wooden novelty items and toys for distribution across Canada; SEEC funding is obtained through a LEAP grant from the federal department of Employment and Immigration; it is anticipated that revenues generated from the sale of its products and services will eventually enable the project to be self-supporting.
- the Foundation is currently exploring a proposal for a new project "Youth Ventures" with a number of potential funding agencies; this project is similar to SEEC except that it is focussed on unemployed youth in the 16-19 age range.
- the Foundation operates with an 11-member Board made up of staff and trustees of the Toronto Board of Education and members of the community at large; budget currently amounts to about \$400,000.

Contact:

Dale Shuttleworth, Secretary-Treasurer,
Learnxs Foundation Inc.,
155 College Street,
Toronto, Ontario. M5T 1P6 Tel: (416) 362-4931,
Ext. 682

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A post-graduate scholarship open to women of Queen's University, and established over 30 years ago, has recently broadened its criteria to recognize and support inter-disciplinary and even trans-disciplinary studies and "self-directed" learning opportunities.

The Marty Memorial Scholarship, Queen's University

- . a scholarship established in 1946 to enable women graduates of Queen's University, Kingston, Ontario, to pursue post-graduate education.
- . in 1974, the criteria governing eligibility was broadened to include applicants whose fields of interest cut across structured course offerings into interdisciplinary studies both within a formal university setting and in "self-directed" learning opportunities either inside or outside a university; the annual scholarship is also available to support the work of "mature" students returning to pursue educational studies after a period of work in the home or the office.

Contact:

Assistant Registrar (Student Awards)
Queen's University,
Kingston, Ontario.

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Formal institutions of education are also beginning to experiment with course offerings that provide opportunities for "learning to live" rather than learning for employment. These courses take many different perspectives, such as self-reliant living, values, the whole person, the familial society, the Conserver Society. In the current Canadian economic climate, however, such experiments are often regarded by educational administrators and much of the student population to be at the periphery of what is "practical".

It has been said that despite higher levels of education, and the so-called "information explosion", the people of the industrial world are more ignorant than any other civilization in dealing with the issues that are confronting them. The stock of knowledge, its assumptions and the way it is drawn upon in treating with increased complexity and ambiguity suggest the need for a change in its patterning. This is under discussion in some academic and scientific circles, in recognition that the stock of knowledge bears the imprint of the civilization from which it comes -- its perceptions and its values -- and that the knowledge of the industrial world needs to be re-patterned in the move into the "post-industrial world".

One illustration of these preliminary explorations is:

Ecology of Knowledge Network

- . this initiative was stimulated by an article by Professor Jerzy Wojciechowski on "the Ecology of Knowledge".
- . a workshop on "Knowledge Policy" was convened in the course of the conference "Shaping the Future" held in Ottawa in June 1978; the workshop explored the power of knowledge in modern society, and rather than advocating a government policy, proposed that a network be formed to continue explorations of the issues involved
- . a series of discussions have followed to pursue the changing context in which data and information must be addressed to provide knowledge truly relevant to resolution of major prospective problems in the health field, environment, agriculture, and most areas of fundamental human need.

Contact:

Robert W. Durie,
Senior Policy Advisor,
Environment Canada,
Ottawa, Ontario. K1A 1C7

Tel: (819) 994-1991

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(d) Alternatives to the Formal Legal System

The formal legal system, particularly the criminal justice system, is currently perceived by those charged with its administration as suffering from inefficient overloading to the point of projected system breakdown some short time into the future. Various efforts on the part of administrators of that system have attempted the reform of antiquated laws and legal procedures in the light of modern day realities, beginning in the early 70's with the establishment by federal and provincial governments of law reform commissions. Many of these commissions have tried to involve in their considerations members of the public not trained in the law, but with very limited success.

Alternative explorations have taken a fundamentally different stance. They have been concerned with the initiation of processes that, from their outset, are designed to bring together the legal expert and the thoughtful citizen. Some of these invite citizens into discussions that are framed within the understandings of the formal system; others are engaging in discussions about the role of the formal system in the Canadian community. Both deal with understandings of justice that embrace broader, more fundamental concerns than do discussions dealing merely with reform of the law.

Illustrative of these alternative stances around the institutions of justice and the law are two initiatives:

The Jurisprudence Centre, Carleton University

- . the Centre exists to foster discussion and research on issues relating to law, justice and society; to this end, it holds regular seminars, mounts occasional day-conferences and sponsors research projects.
- . regular seminars, attended by persons from different walks of life including many not trained professionally in the law, range over a variety of topics on the borderline of law, jurisprudence, philosophy, and the social sciences; day-conferences, to which non-members of the Centre are invited, have focussed on law and theology, law reform, and law in the community; research has been supported on approaches to jurisprudence, on economic rights in law, and on the legal implications of death.
- . this year, the Centre is sponsoring a series of workshops on current issues relating to criminal justice, in co-operation with the Policy Planning Branch of the federal Ministry of the Solicitor General.
- . participants are specifically invited, in order to keep the composition of the groups consistent and to allow opportunities to get to know one another; meetings are held away from offices.

Contact:

Patrick Fitzgerald, Director,
The Jurisprudence Centre,
Carleton University, Department of Law,
Ottawa, Ontario. K1S 5B6

Tel: (613) 231-3618

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Conversations About Justice

Purpose:

- . to provide forums at which members of the Canadian community can convene to discuss concepts of justice in broad-ranging discussion which may or may not bear, as the participants wish, on the formal system.

- . to encourage Canadians to assume, or re-assume, their responsibility for the design and management of the formal systems of justice by providing environments conducive to allowing people to speak out of a comprehensive concern for human justice and as persons taking a responsible and proprietary stance toward their institutions.
- . to bring these conversations to the notice of those responsible for the administration of institutions directly concerned with justice in which the concepts of justice tend to be defined in a very abstract way.

History:

- . "Conversations About Justice" was the name initially given to an event which took place in Pugwash, Nova Scotia in October 1977.
- . the event was an initiative of the Canadian Institute for the Administration of Justice (CIAJ), a non-profit organization concerned with the administration of justice; the Institute is governed by a Board of Directors including one "public interest" representative.
- . exposed to the notion that community concerns about justice and community identification of priority issues might well be markedly different from those embodied in the formal legal system, the Board agreed to allow an experiment - community gatherings of "thoughtful Canadians" at which justice could be discussed from community perspectives and understandings.
- . other events under the same name have since been convened elsewhere -- in Halifax and Ottawa.

Activities:

- . 50 residents of the 4 Maritime provinces were invited by the 3-person CIAJ organizing committee from a long list of persons identified by others in their community as being thoughtful; they were approached and requested to involve themselves in a two-day conversation.
- . facilities were donated for the meeting - Dr. Cyrus Eaton made Thinker's Lodge at Pugwash available for the event.
- . with the assistance of 5 "caretakers", the 50 participants formed into 5 discussion groups, coming together only twice.
- . the conversations ranged broadly over a number of topics -- the arrangement of social services; the school curricula; the effects of sudden technological change; the customs of native peoples; the passing away of a sense of community; the changing role of women; "truth-telling" in the justice system; ethics in itself and as manifested in family, church, and institutions; the usefulness of elaborating further laws; the crimes for which people are imprisoned; the situation with respect to youth; ...

- . ten members of the Pugwash community met the following day with the Board of the Institute; their discussion left little doubt that the Canadian community was showing a growing interest in re-assuming its responsibilities for justice and the justice system.
- . a report on the gathering was prepared for the organizations that sponsored the event including, apart from the CIAJ, the Department of Justice, the Public Consultation Centre of the Ministry of the Solicitor General, the Law Reform Commission of Canada, the Donner Foundation of Canada and the Fund of Common Sense; that report is available on request from the Chairman, Criminal Law Reform Fund, Department of Justice, Ottawa.
- . "Pugwash II - Encounter with Justice" was convened in Halifax on March 17, 1979; it was sponsored by the CIAJ, the participants of Pugwash I and the Fund of Common Sense (see page 113).
- . an Ottawa group has pursued "Conversations About Justice" in the same community stance.

Contact:

Professor Gerald L. Gall,
Executive Director,
The Canadian Institute for
the Administration of Justice,
470 Law Centre,
University of Alberta,
Edmonton, Alberta. T6G 2H5

Tel: (403) 432-2925

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The prevalence of institutionalizing collective activities -- from definition to structure to resulting action -- to deal with social needs and aspirations is one of the hallmarks of industrial societies. The implicit assumption underlying institutionalization is that every problem can be resolved through a service delivery system composed of experts specialized in objective knowledge to service the problem. In the fields of employment, education, health and justice, these delivery systems and institutional structures are serving to reinforce alienation and impotence -- workers and health patients excluded from decisions which affect the quality of their lives, students increasingly provided with knowledge for a job but not for living, and the justice system catching in its maws a disproportionate number of native peoples, the poor and other disadvantaged Canadians. These illustrations noted above point in alternative directions, reinforcing responsible attitudes while at the same time enhancing the capability to respond -- response-ability -- on the part of managers, professionals, workers, clients, and a responsible citizenry.

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Alternative Relationships: Canada and the Third World

Canada's relationships with Third World countries have been mainly of an economic nature. All but a fraction of aid to the developing countries has been "tied aid" - assistance in form or in kind conditional on its benefits to the Canadian economy, regardless of whether such assistance is to the long-term advantage of the developing countries. These relationships are framed within an implicit assumption that such assistance is bound to improve the conditions of the developing nations and their peoples, and that no attention needs to be paid to inappropriate cultural transfers that may be inherent in them.

From various quarters in Canada, objections to this kind of relationship have been mounting. The Churches' Task Force on Corporate Social Responsibility has raised public questions about the exploitive behaviour of Canadian corporations in many countries. "Ten Days for World Development" has raised issues of social justice as between affluent and developing countries. Objections have been raised about the imbalance of the programs of the Canadian International Development Agency as between tied and untied aid.

Other kinds of relationships, notably the relatively sudden calls to open Canadian borders to refugees fleeing from oppression or disaster, tend to evoke a humanitarian response, although the economic head still rears itself -- as with concerns about the impact on jobs and welfare.

As the dominant economic-imperialist assumptions become more obvious and less credible, these concerns have been raised to a different level. They have been reinforced by concern about the environmental consequences of spreading industrialization, and indicators that the experiences of developing countries have in them much from which the industrial countries could learn. The moral issues of imbalance and excessive consumption of planetary resources are also being raised by not a few Canadians possessed of a sense of stewardship and of social justice.

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Alternative kinds of relationships are being explored in a number of directions.

Among these alternatives are workshops convened by two federal government agencies in which representatives of the Government of Canada and spokesmen from the Third World are exploring the concept of eco-development from a perspective that recognizes the need to redress over- and under-development in both worlds.

Environment and Development Program: CIDA and Environment Canada

- an initiative of three officials of Environment Canada and the Canadian International Development Agency, Dr. Robert Durie, Dr. H.F. Fletcher and Dr. Charles Jeanneret (the latter two now attached to universities), the program grew out of the conviction that environment and development are interrelated issues, which must be dealt with on a concerted basis within a long-range perspective if major global problems are to be avoided;

since Canada could clearly not remain isolated from the consequences of inappropriate development, the program began with a workshop addressing the following question: "What new initiatives should Canada consider in its international relations in the face of a rapidly changing world situation?"

- this led to the following set of reports:

(a) Workshop Reports

- Prospective on Environment and Development: Asia: Pacific Rim, Report of a Workshop, November 5, 6 and 7, 1975, by Charles Jeanneret and Robert W. Durie, Ottawa, 1976.
- Eco-Development, National Development and International Cooperation Policies, Report of a Workshop, October 13, 14 and 15, 1976, by George Francis, Ottawa, 1976.
- Environment and Development - Phase III - Prospective and Eco-Development: Strategies for Action, Report of a Workshop, December 1, 2 and 3, 1977, by George Francis.

(b) Special Reports

- The Socio-Political Scene in the Coming Years - with special reference to East Asia, by Tibor Mende, Joint Project on Environment and Development 1, Ottawa, 1976.
- Environment and Development: A New Rationale for Domestic Policy Formulation and International Cooperation Strategies, by Ignacy Sachs, Joint Project on Environment and Development 2, Ottawa, 1977.
- Towards Self-Reliance and Global Interdependence, by Johan Galtung, Joint Project on Environment and Development 3, Ottawa, 1978.
- A Public Management Strategy for Development and Environment, by Michel Chevalier and Thomas Burns, Joint Project on Environment and Development 4, Ottawa, 1978.
- Eco-Development and Third World Urban Regions: A Prospective for International Development Cooperation Policy, by Simon Miles, Joint Project on Environment and Development 5, Ottawa, 1979.
- Eco-Development and International Cooperation: Potential Applications in El Salvador, by Howard E. Daugherty, Charles Jeanneret and H.F. Fletcher, Joint Project on Environment and Development 6, in print.
- a limited number of the reports are available, in French and English, from the Information Services Directorate, Environment Canada, Ottawa, Ontario, K1A 1C7, and from the Policy Branch, Canadian International Development Agency, Hull, Quebec, K1A 0G4.

- . the study of the linkage of environment and development is essentially the search for an alternative type of development based on the environmentally sound use of resources for satisfying human needs, now and in the future. This is not a narrow focus on economic growth but a focus in a different paradigm, on psychologically-sound renewable human and natural resources; the model does not deal in capital stocks of resources but in flows, and is supportive of the resourcefulness of people looking for their own development expressed in the concept of ecodevelopment.
- . the study is intended to broaden the perception of the context of international development, with particular emphasis on the implications of global needs and issues on national development and international cooperation policies.
- . the effort, a new initiative within the structure of the federal bureaucracy, recognizes that no one department can confront in a serious way the long-term problematic that touches so many aspects of government policies; under the sponsorship of the two initiating departments, some 27 departments are now involved in exploring alternative development and national policy implications and the potential for international cooperation.

Contacts:

Dr. Robert W. Durie
Senior Policy Advisor,
Energy and Development,
Environment Canada.

Marc-André Fredette,
Prospective Unit,
Policy Branch,
Canadian International Development
Agency.

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The contribution Canada could make to the real technological needs of Third World countries has been a long-standing concern of two non-governmental institutes.

The Brace Research Institute

- . initiated in 1961 with funding from the estate of Major James Brace to undertake research into, and the development of, economic and effective methods of water desalinization, irrigation, and other means of making arid land economically available for agricultural purposes in Third World countries.
- . emphasis is on small-scale devices suitable for individual communities and agricultural holdings, with particular emphasis given to social and technological needs of people living in arid areas.
- . carried out basic scientific research and adaptation of technologies to suit project applicants; examples include solar hot water heaters, cookers, crop dryers and greenhouses.
- . trains students and others in the required basic research, design and principles.

- . publishes a variety of leaflets, reports, drawings and specifications made available to the public at nominal charge in up to 5 languages.
- . staffed by a small number of persons headed by an Executive Director; annual budget approximates \$200,000.

Contact:

Mr. T.A. Lawand, Executive Director,
Brace Research Institute,
Faculty of Engineering,
McGill University, Macdonald College,
P.O. Box 900,
Ste. Anne de Bellevue, Quebec. H9X 1C0 Tel: (514) 457-2000
Ext. 255 or 272

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The Canadian Hunger Foundation

- . began in 1961 as a non-profit, non-governmental organization composed of persons interested in pursuing the issues arising from the Freedom from Hunger campaign sponsored by the United Nations Food and Agricultural Organization.
- . funds Third World projects at the village level initiated and/or run by local organizations interested in implementing self-help projects, particularly in the area of food production.
- . programs are organized into 5 areas: Appropriate Technology; Food Technology and Applied Nutrition; Agriculture and Food Production; Rural Development Training; and Assistance to Non-government Organizations of Developing Countries.
- . produced, in cooperation with the Brace Research Institute (see above), a Handbook on Appropriate Technology, published in 1976, presenting concepts of appropriate technology and case studies from numerous countries; currently soliciting case studies for a second volume of this handbook.
- . staffed by 7 persons, including an Executive Director; operates on a budget of \$500,000, obtained mainly from the Canadian International Development Agency.

Contact:

Mr. John Laidlaw, Executive Director,
The Canadian Hunger Foundation,
323 Chapel Street,
Ottawa, Ontario. K1N 7Z2 Tel: (613) 237-0180

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Another private sector organization is devoting its energies to matching the needs of women in Third World countries with the skills and resources of Canadian women.

MATCH - International Centre

Purpose:

- . to match the resources of Canadian women with those of women in developing countries, with a view to meeting basic needs -- food, health care, shelter and education -- at the family level.
- . to facilitate development projects at the community level, but only projects designed and implemented by indigenous women to meet their self-identified basic needs, for purposes of self-reliance.

History:

- . begun by two Canadian women -- Norma E. Walmsley and Suzanne Johnson -- who attended the NGO Tribune of the International Women's Year Conference in Mexico City in 1975; women to whom they spoke there had perceived and defined their own problems and needs, and were prepared to initiate solutions to them; as Walmsley and Johnson saw it, a means of matching these needs with existing resources would help make projects possible; with this in mind they set about creating such a means, and named their concept "MATCH".
- . a proposal was drawn up and presented in April 1976 to a meeting convened by the Department of the Secretary of State, co-sponsored by the Canadian Commission for UNESCO -- comprised of Canadians who had attended the Tribune of the IWY Conference, together with the Special UNESCO Committee on Women's Issues and Actions in Canada; the proposal was approved and an Interim Advisory Board was established, with a 7-person Working Committee to carry it forward.
- . in November 1976, the first MATCH office opened, under the direction of Norma Walmsley, Chairperson of the Working Committee, with one staff person; its first permanent Executive Director took office in February 1977, and MATCH was incorporated in July of that year.

Perceptions:

- . an underlying tenet is that resources are not unique to Canadians and needs are not unique to developing countries: when needs are matched with resources, everyone stands to gain.
- . by sharing experience and expertise, women can contribute greatly to the development of themselves and of their own communities.

Activities:

- . responds to needs and projects identified by developing-country women; operates a project clearing-house, accepting proposals which meet the MATCH criteria: designed to have impact on the local women who will implement the projects with a minimum of external assistance; acts as a switchboard in locating the specific resources requested - individuals

or groups of women who can provide the basic information, financial help or qualified personnel required for a defined period.

- . obtains co-financing on behalf of Canadian groups agreeing to sponsor proposed international projects; project sponsorship entails a commitment to raise 25 percent of the monies required, the balance applied for from the Canadian International Development Agency; the total sum is then sent directly to the project originator in the name of the group which raised the initial funds.
- . operates a talent bank, to assist in locating Canadian women with organizational, administrative and professional skills and experience who are willing to make themselves available on a voluntary, contract or cost recovery basis.
- . acts as a national information and resource centre in mobilizing financial and technical resources of Canadian women's organizations.
- . produces a monthly newsletter and circulates project lists canvassing resources required for projects which the Project Advisory Committee has received, reviewed and approved.
- . among projects supported: provision of funds to women in Tanzania to install a well in their village; assisting a Canadian to go to India to teach spastic and deaf-mute children non-verbal communications skills; assisted women in Ruli in setting up a consumers' association.

Structure:

- . day-to-day direction has been by the founder and working President, in conjunction with the Executive Director and office staff, in Ottawa.
- . a Board of Directors is drawn from women across Canada and includes three international members (Africa, Asia, Caribbean); it meets twice a year, and has an Executive Committee which is responsible for interim decisions.

Financial Base:

- . membership fees, donations and grants; 600 members pay annual membership fees ranging from \$5.00 for an individual to \$100.00 for a sustaining membership; for each \$1.00 raised in fees and donations from the private sector, CIDA/NGO contributes \$3.00.
- . the Department of the Secretary of State and the Ministry responsible for the Status of Women assist in defraying costs associated with annual meetings and national programs; in total, budget core funding amounts annually to \$150,000, and project funding to \$250,000.

Contact:

Norma E. Walmsley, President,
MATCH - International Centre,
323 Chapel Street,
Ottawa, Ontario. K1N 7Z2

Tel: (613) 238-1312

These initiatives are illustrative of alternative forms of Canadian assistance to development in Third World countries. They embody an approach that is less insensitive than is the conventional economic relationship among nation states to the risks of cultural and economic domination and imperialism. The alternative approach is designed to enable Third World peoples to pursue development in ways that permit them to achieve self-reliance in their own cultural setting using indigenous resources without untoward damage to the physical and social environment.

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Societal Reconstruction - Alternatives to the "Industrial-Nation-State"

Development alternatives are underway that are concerned with fundamentally reconceiving and/or refurbishing the basic principles upon which Canadian society has been formed and which need to be conserved in the search for another kind of development.

Unlike many other national entities, Canada does not have a long heritage of hallowed historical figures or soul-stirring national symbols. We have not come together out of agreement on a set ideology. Nor have we been subjected to invasion and warfare, so often reputed to be a unifying force binding together peoples in common cause. We have ascribed to the institution of the monarchy (although transforming it into a ceremonial, symbolic role), to parliamentary democracy and to the institution of the law and due process. What is emerging out of the present malaise in the Canadian confederation is growing dissatisfaction with our institutions, especially those of government, and a realization that unwittingly these institutions have become overblown and overloaded, as we have tended over time to vest in them more authority to resolve societal issues. The result of this has been an erosion of the respect once so unquestioningly accorded these institutions. There is today growing concern that we risk the loss of our multi-cultural tradition and of the democratic basis on which we have built, due to extensions of institutions and the resultant impotence of a responsible citizenry. As many Canadians are saying today: "we have built a nation state but seem to have lost a sense of community."

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As is the case in many other modern industrial societies, the institution of the family, often described as the backbone of any society, appears subject to intense pressures in Canada. Under the dominant nation-state focus on economic development, the nuclear family has both shrunk in size and lost its supporting circle of community. Marriage breakdown, separation or divorce, youth alienation, juvenile delinquency, women's liberation, and labour market mobility are commonly seen as both cause and effect of this phenomenon, and many initiatives have been taken in attempts to ameliorate a variety of distressing family situations. But others, perceiving a more fundamental cause/effect in the development paradigm

itself, are exploring another framework. One institute is pursuing the concept of a "familial society" and is examining public policies and public institutions from that perspective.

The Vanier Institute of the Family

Purpose:

- . to focus attention on the importance and significance of family life and to further the well-being of all Canadian families.
- . to take an open approach to this long-range goal -- both an ever-broadening perspective and an ever-widening range of activities.
- . to see human development as a life-long search for full self-awareness and rewarding relationships within 3 inter-linked families -- the family of origin, the family of formation and the familial society.
- . in light of the recognition that the family is not an isolated social unit, to undertake programs in 4 related fields -- learning, communication, research and knowledge development, and public policy.

History:

- . established under the patronage of the late Governor General of Canada and Mme Georges Vanier in response to the need recognized at the first Canadian Conference on the Family in 1964.
- . by 1974, the Institute had broadened its focus to include all primary or familial relationships and had begun to advocate the concept of the familial society; at that time, membership in the Institute was opened to all interested Canadians.

Perceptions:

- . the Institute's approach is founded on the view that human life is a constant state of change or of becoming, that social change brings both new crisis and new opportunities for human growth and social development, that new options bring with them the responsibility to make new choices, to take risks in testing a variety of ways of living and formulating public policies, to learn from these experiences and so to make further adaptations in the continuing search for an improved quality of daily life, and that persons, families and social institutions respond in a plurality of ways to these new options and responsibilities.
- . this plurality of responses requires the Institute to question once-accepted assumptions about the nature and goals of social development, education and family life and, in so doing, to examine and test alternative approaches to family living, learning, knowledge development, communications and social betterment; it also requires the Institute to recognize and respect all forms of family life, traditional or innovative, which encourage its members to live and love fully, as responsible persons in community with one another.

Activities:

- . undertakes research and sponsors national, regional and community forums at which are addressed issues of concern to Canadian families and society.
- . has published a number of reports, studies, discussion papers and bibliographies; among recent public documents:
 - "Touchstones" - statement of the Institute's beliefs and orientations on which its work is founded.
 - "Statement on Contemporary Familial Lifestyles".
 - "Learning and the Family" - a conceptual framework on learning.
 - "Communications: Technology and the Human Process".
 - "Some Reflections on the Evolution of Canada's Political Economy and its Implications for Families and Communities".
 - "A Way Out?" - a critical analysis of employment problems in the industrial world and an examination of some possible solutions.
 - "Catalogue: Canadian Resources on the Family".
- . operates a Resource and Information Centre, servicing requests for information on the family and related social questions.
- . supports research and projects undertaken by others working in areas of interest to the Institute.
- . publishes "Transition", a quarterly publication available free of charge to any interested Canadian.

Structure:

- . a 25-person Board of Directors, of whom 4 are nominated by the Prime Minister of Canada.
- . committees and task forces constituted by members and other interested Canadians are responsible for work on specific projects and papers.
- . a staff of approximately 12 persons headed by an Executive Director together attempt to generate a creative and familial work environment.

Financial Base:

- . an operating budget of approximately \$490,000, obtained mainly from income generated by the Institute's Endowment Fund of \$5.9 million; membership fees amount to \$5.00 per year for persons, \$25.00 for institutions, and may be waived.

Contact:

Mr. William A. Dyson, Executive Director,
The Vanier Institute of the Family,
151 Slater Street,
Ottawa, Ontario. K1P 5H3

Tel: (613) 232-7115

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Democratic principles in Canada have led to governmental decision-making processes which are increasingly unsatisfying for the governed and for those who govern. In a multi-cultural setting and in growing recognition that the complex inter-related issues facing the body politic cannot be dealt with solely through the mechanisms of partisan politics, legislators find themselves increasingly beset with requests to resolve problems and with attacks from electors who dislike either the particular programs seen as remedies or the costs of financing them. A little-known experiment in designing an "extra-parliamentary" interest committee, through which federally elected parliamentarians could come together across party lines to discuss in a non-partisan forum issues of common public concern and opportunities or problems that transcend the ability of any one party to deal with in a short period of office, died under the brunt of partisan political pressures. Recent times have seen the rejection of many governments after only one term, or the election of minority governments. One political commentator noted, in the early stages of the recent federal campaign, that "the man on the street, from coast-to-coast, hopes they'll all lose!"

This rejection syndrome, coupled with the possibility that Canada may yet see its own version of California's Proposition 13, has infused expressions of concern and actions designed to "put democracy back into democratic institutions", and to counter the growth of institutionalized activity with the growth of community responsibility and response-ability. Illustrative of this kind of development alternative is:

The Agora Foundation

Purpose:

- . to provide intellectual and material resources which will allow the individual to more fully develop his inherent abilities.
- . to provide education and communications resources which will promote a better understandings of the theory and practice of democracy.

History:

- . a newly-formed (1978) non-profit charitable organization designed to foster individual initiative and responsibility, to counteract the growth of institutionalized activity and to preserve democratic principles.

- . named after the Agora in ancient Greece which was both a marketplace and a meeting place where citizens came together to debate the issues of the day, today a symbol of the principle which allows free men to decide public issues by free debate.

Activities: in prospect

- . to provide limited financial support to allow the formation of new groups or to assist a group in pursuing a particular project.
- . to act as a clearing house for the interchange of ideas and materials among groups and individuals sharing its concerns.
- . to publish a newsletter informing interested parties of upcoming issues in government, business, labour and other areas of Canadian life, and to provide information on research being done on public issues in Canada and elsewhere.

Activities: in progress

- . the Foundation is initiating its work in 2 areas: working with senior citizens to assist them in avoiding institutional support and remaining self-reliant, contributing members of their communities; and offering to non-profit organizations, particularly volunteer groups, opportunities to avail themselves of volunteer consultants so the organizations can make improvements in their administrative, financial, personnel or public relations operations.

Structure:

- . currently operated by a 5-person Board of Directors and 1 staff person.

Financial Base:

- . start-up funds contributed by the Berman Foundation; fund-raising campaign now in progress.

Contact:

Doug Macdonald, Secretary,
The Agora Foundation,
12 Sheppard Street,
Toronto, Ontario. M5M 3A1

Tel: (416) 364-0128

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Another community organization is taking an alternative stance to the often dependency-generating approaches to community development by encouraging persons to develop their own solutions and alternatives.

Communitas Inc.

- . incorporated in 1972 as a non-profit corporation; formed by persons experienced in community development who saw the need for a different

stance on the part of social planning agencies concerned with community development and community planning - one which moves away from a dependency-creating institutional orientation to a stance of providing resources, including information, human and technical assistance to support and encourage people to develop their own solutions and alternatives, and to meet their own needs in ways that reflect their concerns and aspirations.

- . the group is active in 4 program areas: a shelter resource program providing backup information and technical and human resources to groups and individuals interested in developing innovative housing projects, or involved in community planning; a media resource program under which it makes available to community groups and individuals its media equipment (print, video and film), allowing these groups to produce their newsletters at a reasonable cost and to produce other information materials; an information centre and library with print and video materials available of interest to community groups; and a research program under which it undertakes research related to its other program areas and research projects requested by other organizations on a fee-for-service basis.
- . Communitas has been active in the promoting of mixed co-operative housing projects, which allow for people of different income, age and lifestyle groups; it is developing the concept and legal framework for Co-operative Co-ownership Corporations, as a specifically defined alternate corporate body, which embraces the basic principles of co-operatives and defines the non-profit nature and non-equity aspects of this new form of enterprise; three progressive discussion papers have been developed on this topic through a process of research and community participation. Communitas has also been involved in extensive research into alternate forms of land tenure. In addition a number of law-related handbooks on subjects such as landlord tenant legislation, administrative law, planning law, co-op law have been developed and published by Communitas. It will run workshops on communications for community groups and did operate a media school for children between the ages of 4 and 14 years of age with the aim of "demystifying" communications technologies.
- . some 10 persons are actively involved in Communitas; in addition Communitas has three staff people who are employed on a full-time basis. It has arrangements with a number of professionals in various fields that it contracts with on a fee for service basis as required. Its current operating budget is approximately \$100,000 a year, obtained from its fee for service charges, special research project funding and special contracts.

Contact:

Lynn Hannley,
Communitas Incorporated,
#200 - 10123-112 Street,
Edmonton, Alberta. T5K 1M9

Tel: (403) 422-1171

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The support of socially innovative activity undertaken by members of the Canadian community is not a function institutions perform with grace or ease. All too frequently, innovations initiated by voluntary or community organizations dissipate under the regulations, strictures, rhythms and preference for the status quo of institutional funders. And these funders are in the main governments - Canada has few private foundations (much less a Foundation for Development Alternatives). This raises issues about the nature and source of support for the creative energies of the voluntary sectors of our societies, energies required to effect change if change is to be brought about other than by eleventh-hour recourse to totalitarian measures.

One community group has been experimenting with non-institutional modes of support for social innovation.

The Fund of Common Sense

Purpose:

- . the Fund has many faces, among them:
 - a community investment fund, investing its human and financial resources in community-rooted (not necessarily geographic) experiments in innovative activity.
 - an experiment in voluntary income limitation, its monies springing largely from decisions of its members and supporters to forego potential claims on income and instead to encourage socially responsible behaviour on the part of institutional employers by means of channeling monies into the fund.
 - an experiment in new ways of legitimating community work, rather than institutional work, out of the belief that the former is of central importance.
 - a learning centre for its members -- its energies are focussed not only on requests for support brought before it but on internal discussion and activity, clarifying and exposing the reasons for coming together and the forms and processes appropriate to a "non-organized organization".
 - an experiment in alternatives to corporate form.

History:

- . formed in mid-1975, the Fund and the community around it emerged out of the interests of a group of persons, based largely in Ottawa, in experimentation with forms, processes and projects supporting human rather than institutional ends.
- . support is given to projects which are socially innovative and of the kind that usually fall between the spaces occupied by institutions and organizations.

Activities:

The Fund and the community around it has supported a number of diverse activities, including:

- . a seminar on re-understanding the notion of conflict of interest.
- . an exploration into the social responsibilities of corporations including such issues as what is a good employer and how that might be manifested.
- . the design of a "conserver game" intended as an entertaining educational tool highlighting the factors entering into resource conservation.
- . an enquiry into some of the diverse approaches to human well-being held by Canadians today.
- . seminars on perception, choice, decision-making and chair arrangements.
- . the Ban Righ Foundation, a continuing education centre for women, to encourage their innovative activities in the Kingston community.
- . an enquiry into organizational structure jointly with the new Canadian Institute of Child Health.
- . a release of human energy into a project for the conservation of renewable energies.
- . an experiment in changing concepts of work.
- . the development of instruments designed to recognize and legitimate changing work relationships, such as "participants agreements" recognizing volunteered work, and "accords" designed to signify work undertaken in common cause by voluntary groups and institutions who fund them.
- . a spring-time party and celebration for a community of persons to mark a phase in their work and to help them re-establish bonds among them that had been frayed by their processes.
- . the payment of honoraria to participants in a project so that they might work in a collegial rather than a sub-contracting relationship with the project organizer.
- . with others, conversations about justice among members of the Canadian community, to help them perceive themselves and talk together as persons responsible for the design, creation and management of the institutions of the community.
- . replications of the Fund and its form, with variations, among other communities.

Form:

- . the Fund and the community has no officers, no Board of Directors and no constitution; it has a Convenor who calls the group together at the request of any member and two Trustees who administer the Fund and are free to question the decisions of the community; the corporate form of the enterprise is expressed in a trust declaration rather than a legalistic constitution.
- . no minutes are taken of its meetings; decisions taken, to the extent they require recording, find expression in written traces, abbreviated annotations outlining turning points in the evolution of the enterprise; decisions are arrived at not by voting nor by attempts to achieve consensus, but by "community governance" in which trust relationships overarch agreements and disagreements.

Financial Base:

- . the monies of the Fund have come from voluntary income limitations, from socially responsible employers and from donations by supporters of the experiment.
- . monies expended in support of activities have been of lesser importance than the non-financial support and the "enabling" powers they liberate.

Contact:

Mr. E. Richmond Olson, Convenor,
84 Waverley Street,
Ottawa, Ontario.

Tel: (613) 235-3465

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Two organizations are lending their energies to the support of activities designed to take holistic approaches, to incorporate aspects of the human condition not directly addressed in conventional research or project undertakings. They are illustrative of the emerging recognition of the role of consciousness, inner needs, and values in the sustaining of healthy human societies.

Uroboros Foundation

- . incorporated in 1973 as a registered charitable organization, the foundation aims to provide support to research and other projects aimed at integrating processes of mind, consciousness and the healing of whole persons and whole societies; this takes the foundation into the realms of the social, the psychological, the spiritual, the economic and the cultural through which consciousness is manifested.
- . the name is taken from a mythological figure of a serpent biting its tail - symbolic of the death of the old and the birth of the new, continual self-renewal, unity of consciousness, ecology of mind.

- . the foundation convened, in 1977, a seminar at Grindstone Island, Ontario, bringing together some of the "radicals" of the sixties to explore their perceptions and understandings of the past and the present.
- . holds workshops in areas of concern to people and which relate to consciousness (e.g., from whole systems to healing systems to personal growth), such as tai chi and yoga.
- . interested in networking, sharing resources, etc.
- . it has published a number of papers, on such topics as healing and consciousness, the experiences of other cultures especially Canada's native peoples, and some "how to" papers such as "how to develop consciousness of the world around you".
- . its 4-person Board approves projects which then are run by those initiating them, the foundation providing assistance in areas such as funding and advice on request.
- . organized the "access-to-health" festival held in Ottawa, July 20-22, 1979.

Contact:

Mr. John-Peter Bradford,
Uroboros Foundation,
Zygote Farm,
R.R. #3,
Maberly, Ontario.

Tel: (613) 279-2928

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The Alternative Growth Institute

- . founded in the fall of 1978, in recognition of the impasse facing contemporary social thought in terms of producing a viable blueprint for renewal or a plan of action to bring about necessary changes, the Institute is conceived as an experiment in the re-discovery of community and the creation of institutions appropriate for the new age.
- . coming out of an ecological perspective, it is intended as a vehicle for members of the community to work, study and create in a flexible and personalized environment, thus dealing in a real form with some of the social and political issues which its members may wish to address in their work.
- . through an exploration of the linkages between, on the one hand, physical health and psychic well-being and, on the other, the creation and sustenance of social realities and political and social renewal, the Institute seeks to arrive at a better understanding of the potential sources of personal growth and social renewal; psychology, myth, artistic expression, aesthetic experience and the various approaches to "personal transformation" of different historical epochs and cultures are thus of primary concern.

- . through its publications and projects, the Institute attempts to engage members of the community in a more meaningful dialogue about contemporary social and political issues; participation in its activities is voluntary and self-directed; its work is currently supported by the contributions of its members and friends on an informal basis.

Contact:

Louise Beaulieu and/or Jonathan Cloud,
The Alternative Growth Institute,
120 Notre Dame,
St. Jean, Quebec. J3B 6M8

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After long years of cultural domination and exploitation by the "white man's" culture, the contribution of Canada's native peoples to Canadian society is only beginning to be glimpsed. It is being called into focus by a number of factors: increasingly vocal organizations of native peoples, the environmental and social impacts of further exploitation of northern development for the benefit of Southern Canadians, the rise of multi-culturalism promoting the preservation of past heritage and wisdom, and the beginnings of awareness that "native" and "European" Canadians have much to learn from one another.

Rather than adopt the stance of confrontation politics that has dictated, not without justification, the approach of most native people's organizations to representatives of governments, some native groups are adopting a cross-cultural stance, providing opportunities for mutual learning experiences and for the sharing of understandings. One illustration:

Nishnawbe Institute

Purpose:

- . to stimulate cross-cultural learning and encourage human potential among native Indian peoples and between them and other Canadians.
- . to provide human and financial resources in support of personal initiatives.

History:

- . incorporated in 1968 under the title of the Institute for Indian Studies; name changed in 1970 to the Nishnawbe Institute when registered as a charitable foundation.
- . located initially in a Toronto university co-op housing development, moved to Rochdale College when that facility, an experiment in an alternative learning/living environment, opened; ran a series of workshops in Rochdale to which "resource persons", those thinking "between the lines drawn by society" were invited to meet with others living in Rochdale; several workshops were conducted involving Indians and those concerned with their problems including probation officers, clergy and educators.

- . moved from Rochdale to a separate office in Toronto; now located on Manitoulin Island.

Perceptions:

- . an organization established as a human resource supporting agent designed to give recognition to human purpose rather than merely to institutional images and rules; the Institute from its inception was designed to be non-political and non-adversarial - its approaches to the "white man's" world are those of members of a Canadian community appreciating cultural diversity; hence it has supported activities undertaken by Indians and non-Indians alike through its flexible objectives and structure.

Activities:

- . the Institute has initiated and assisted in the organizing of an annual Indian Ecumenical Conference held on an Indian reservation in Morely, Alberta for the last nine years; the conference brings together Indian wisemen from all North American tribes, other Indians and non-Indian friends for a week-long gathering, discussion and celebration.
- . worked with most Canadian universities in instituting cross-cultural programs
- . held a number of meetings around the issue of Indians and the law;
- . convened in 1975 the "Science and Wisdom" conference, bringing together Indian wisemen and "white scientists" with a view to engaging in discussions exploring shared world views.
- . developed a yet-to-be-implemented concept of establishing isolated communities in which Indians convicted of crimes could serve time in community with others rather than in jails.
- . currently involved in a project "The Fiddlers' of James Bay", collecting and promoting the traditional Celtic fiddle music and step-dancing that has been one of the dominant features of the native community from the 1700's; the project began with a pilot project in the Cree communities of James Bay, and a full colour film (40 minutes) is in the final editing stages at the National Film Board of Canada; the film points out that, while the music and dance are no longer common in their traditional form even in Scotland, they are still a living social force in hundreds of isolated Native communities in Canada and represent a successful example of cross-cultural relationships between the Native and European founders of Canada; the project is thus identifying and promoting elements of a distinctly Canadian culture in the largely American-dominated folk music world, and is intending to extend this to the development of a resource library of music and dance, the promotion of local and regional festivals, and a separate country music industry spotlighting the talents of Native artists.
- . working with Del Ashkewe, a Native Canadian pictographic artist, on the Ojibwa Art Project to provide a vehicle for preserving and understanding the southern Ojibwa worldview; by comparison with the work of another

influential Ojibwa artist, Norval Morriseau, the project is also a means of more fully understanding and dealing with another of the real geographical and political divisions which dominate the Native community beneath the veneer of elected organizations; others involved in the project include the Royal Ontario Museum, Lakehead University, and the University of Toronto.

- . also planned is a project exploring the holistic approach of native communities to land use and the alternative energy/ecological agricultural movement; a demonstration project involving Wikwemikong Reserve on Manitoulin Island is to explore the potential of developing orchards and vineyard production, linking the interest and technology available at the community level with outside resources for development and promotion; the initial research for this project has been provided by Dr. Stuart Hill (see page 49) and David Gardiner of MacDonald College, McGill University.
- . another project underway is a photo-documentation of Nishnawbe projects using the talents of a Toronto photographer, Jim Steele, who has worked with native peoples for many years; the documentation will show the individual in a rapidly changing environment and the importance of the relationship between the individual, the family and the community in a tribal society.

Structure:

- . the Institute operates with a board of 8 persons and 4 executive officers; the latter include representatives of other major native organizations who find it more effective to support the work of the Institute than through other, more political native organizations; the current officers are:

President:	Harry Daniels (also President of the Native Indian Council)
Vice-President:	Mike Mitchell (also President of the North American Indian Travelling College)
Treasurer:	Jeanette Corbiere-Lavell
Secretary:	Andrea Williams

Financial Base:

- . financial requirements for project and core funding had been secured from the Anglican and United Churches, with additional support from the Catholic Church, the federal departments of the Secretary of State and of Indian and Northern Affairs, the Ministry of Culture and Recreation of the province of Ontario, and Wintario grants.
- . currently funded on a project basis by the Indian Secretariat of the Ontario Ministry of Culture and Recreation, the federal Department of the Secretary of State, and Wintario.

Contact:

Jeanette and David Lavell,
Nishnawbe Institute,
R.R. 1,
Tehkummah, Maitoulin Island, Ontario.
POP 2C0

Tel: (705) 859-3996

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The relationship between Canadians and their societal institutions is increasingly under strain. In common with other nation states in the developed world, institutions have become over-loaded and over-blown, leading to alienation, impotence and growing distrust. This tendency has been compounded by the heritage from our forebearers, a respect for institutions, which has led Canadians to vest in them almost unquestioningly, increased authority and responsibility. In this context, institutions have over time become unable or unwilling to hear the voices and concerns of the citizens they serve. This led in the 60's to demands for public participation in institutional decision-making processes which, when responded to, resulted in experiences that were exacerbating for both parties.

Within the last few years, an alternative conception of the relationship between people and their institutions has begun to be articulated. The keynote speaker at a 1978 conference on "The Public Monitoring of Public Expenditure" spoke of the contrast between the conventional stance of taxpayers and citizens to governments and their spending, and that of members of the Canadian community "responsible, as shareholders, for giving direction to the management of its institutions, and for reshaping them as necessary". He spoke of the radically different questions that emerge from such a perspective: among them, the role of government in the public life of the community.

Building on this conception of members of a Canadian community, responsible for the creation, design and management of its community institutions, is the following "development alternative", a concept open to all under which individual and group initiatives could form and re-form:

New Canada Projects

- . a project to explore fresh policy options for Canada predicated on the notion that Canada is a community of persons, having among the institutions available for their expression a national state, rather than that Canada is merely a political entity, a nation state among other nation states, and having available to it only those options that are open to nation states today.
- . included among the policy options being explored and/or experimented with are the Canada Franchise, Canada Investment Corporations, the House of the Canadian People, a New Canada Constitution, the New Canada Council, a Grand Portage, (New Canada) Nuclear Think-outs, (New Canada) Community Commissions on Energy (see page 48), Work and Working, Communications, etc.; the appropriate limits to community or state are also being explored.

Contact:

Gail Stewart,
141 Cameron Avenue,
Ottawa, Ontario.

Tel: (613) 235-2796

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These initiatives are illustrative of an understanding that what is at issue in the search for another kind of development in Canada involves the refurbishing of the fundamental principles on which Canadian society has been built. Founded on democratic principles and on respect - but not reverence - for institutional authority, Canadians are coming to realize that there are limits to institutionalization, and that, without regard for these limits, there is risk of eroding the roots of our multi-cultural heritage and of engendering an increasing impotent citizenry. The examples listed above point to explorations into national community, responsible citizenry and a society that is more akin to a familial community than to an industrial nation state. They serve to point to what other voices are reminding us of -- that the humanizing forces for societal change in liberal democracies come not from governments and institutions, but rather from the lifeblood of the creative voluntary energies of the people. It is to the rejuvenation of the energies that these initiatives are directed, and to the re-conceptualization of the fundamental concepts on which our society has been constructed and which need to be cherished.

.....

Personal Initiatives

Some illustrations suggested for inclusion in this inventory, were "personal initiatives", shifts in perceptions, stances and actions quietly marking the lives of individuals and families. A few persons spoke particularly strongly about the desirability of including such initiatives out of a conviction that they were at least as symbolic of "development alternatives" emerging in Canada as the more visible group projects.

While this project did not mount a concerted effort at identifying such illustrations, nonetheless the following personal initiatives point to some of the less visible alternative developments that are underway.

.....

- . I decided to leave my job in a large government department as a manifestation of my concerns about our present societal directions. This has meant that I have deliberately taken lower income than what I had been receiving. It has also allowed me to engage in work which is in accord with my concerns and with what I value. I also feel that, rather than struggling with bureaucracies, I am now able to exert more influence over the research I do as a free-lance consultant and the impact of that research.

- . I have taken a different stance in relation to my job and to my volunteer work. The work I do for a government agency is described in institutional terms as "public education and communications". In that role, I consciously try to function in an alternative mode, stressing human ends rather than institutional ends. In other words, I try to work with people in ways that encourage them to help themselves, rather than, as governments are wont to do, to tell them this or that. Most of my co-workers don't understand this stance. I am able to function in this mode because I have around me a "Board of Trustees" - people with whom I consult who support me, advise me and at times even prod me to venture more. It helps that the members of my changing Board are outside the agency for which I work and therefore are in some sense "public clients". In my volunteer work, I now more deliberately join or leave boards and committees - joining those that I feel not only share my concerns but are willing to engage in serious effort, leaving those where the persons involved have volunteered only to get their name in lights or otherwise indicate that they don't take their work seriously. I submit my résumé to any volunteer agency approaching me for my time, to emphasize that volunteer effort has the same requirement as any fully paid position - and I want to be sure my volunteer colleagues are similarly qualified.
- . I have "dropped out" of a full-time paying job, and I have many friends who have joined what is called the "back-to-the land movement". Speaking of them, I think it's a great mistake to term them middle class drop-outs. I believe they represent a powerful alternative and that their impact will be felt in many ways, perhaps first on changing our farm and food policies.
- . a friend, on unemployment insurance because he had been laid off by the government and been unable to find another job, found his self-image slipping. This was affecting his ability to carry on with his vocation as a writer. (He is a successful published author of short stories.) Together, we recast his situation. I, as a member of his reading public, would be his "employer" and he would report to me regularly on his progress with his work. The unemployment cheque was simply sustaining income in this new context.
- . I am struck by the number of professional people I know in British Columbia who have left very high-paying jobs to go off on their own or in small groups -- some are taking a year or more off to do some thinking about their lives, others have started small businesses such as consulting or small distributors of energy-efficient materials and the like, a few have "gone back to the land", and some men who now look after their children while their wives work to bring in income. The point is that they are all earning much less than they had been, and seem to be enjoying life much more.

.....

Work and income, the blurring of lines between public work lives and family and leisure concerns, and the creating of environments subject to the control of persons-in-community and to creative entrepreneurship, seem to surround these initiatives.

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Many other illustrations of initiatives seen to be development alternatives were identified but could not be followed up within the time frame of this project. Nor was it possible to pursue certain areas identified in the final stages as clearly missing in this report -- alternatives in communication, initiatives termed "New Age consciousness", a more concerted probing into the world of business -- and a number of other suggestions of where else to look. But this inventory has no pretensions of being exhaustive -- it is illustrative only, pointing to some of the growing numbers of signposts marking the search for an alternative pattern of development in Canada.

The next section looks at the pattern that appears to be emerging from these initiatives and projects.

V. Development Alternatives - Interpretation and Implications (1)

Many themes were repeated time and again by those pointing to illustrations of development alternatives and by those describing the understandings motivating their activities. One heard repeated reference to the conservation of human and natural resources, to reducing excess consumption, waste and damage to the life-supporting systems of nature, to decentralization and diversity, and to bringing into balance the material and the non-material aspects of human well-being. Also repeated were references to self-reliance, to cooperative ways of living in the world, to the need to enhance community and institutional responsibility and response-ability, and to the design of technologies - tools and institutions - in ways that are more human-scaled, holistic and ecological.

But many of these same themes are also common to the rhetoric of other Canadians who are, so it would appear, advocating the continuance of the status quo. Hence, these key-word themes by themselves fail to prove the emergence of "another kind of development". Rather than elaborating at length on these themes, it is perhaps more useful to posit a broad and commonly accepted definition of development as conventionally understood and, with that as backdrop, to formulate an expression of the alternative concept and some of its major characteristics as they can be discerned through the apparently confused and confusing data of this project.

The Conventional Concept of Development

The dominant social convention in Canada views development as synonymous with economic growth. This concept has as its central focus the economic system and the institutions established to support it. Human growth and development are of second order importance to the need to service the economic machinery. That understanding of development is based upon an implicit, hierarchically-construed assumption: that securing the welfare of the economic system is a prior condition for the attainment of other aspects of human and societal well-being. When the economic system emits flashing danger signals, what it signals is a situation of overload seen to require remedy through reducing excess claims made upon it, rather than attention to its basic premises and institutionalized design principles upon which human material needs are to be secured.

This conventional concept of development is common to all societies whose economic system has progressed beyond the point of meeting the basic survival needs of most of its members. But what is not commonly understood is that it has associated with it a belief system - a view of reality - that has been termed "the industrial world-view". Among the elements of this world-view are:

(1) This section elaborates on the interpretation presented in the synthesis paper prepared for the International Foundation for Development Alternatives entitled Development Alternatives: Some Canadian Signposts; the paper forms a contribution to IFDA's Sub-Project No. 123: Alternative Development Initiatives in Canada, and is to be published in Dossier No. 12, available from IFDA (2, Place du Marché, 1260 Nyon, Switzerland).

- the equation of societal well-being with the Gross National Product, buttressed by other output-oriented quantifiable measures;
- the integration of Scientific Man and Economic Man - the forces of science and technology placed in the service of attaining increased output of goods and services;
- the traditions of science applied to societal and community problems leading to separation into manageable parts, to analysis of cause/effect relationships within each part, and to objective measurement; problems tend also to be defined in ways that fit pre-conceived solutions -- those solutions usually calling for a single technological remedy applied by specialists and/or institutions;
- increased specialization, institutionalization, centralization and even monopolization aimed at securing greater efficiency and effectiveness of output in each component part;
- trade-offs accepted as necessary prices to pay for maintaining the health of the economic delivery system - hence acceptance of such trade-offs as inflation for employment, environmental degradation for economic growth, work for leisure, subjective knowledge for objective knowledge;
- social justice equated with "to each according to his ability", that ability in turn equated with the performance of productive roles in the economic system; those unable to play such roles - or to play them with limited effectiveness - provided for through "trickle down" mechanisms.
- reliance on an established, stable and predictable order to support and perfect the performance of the national economies of industrialized countries, an order which gives rise to a system vulnerable to conflict and stress when disruption to the established patterns of trade and development (e.g. by disruptions to trade in oil, food or basic raw materials) occur; the perceived need for such an order also gives rise to expressions of concern about "the ungovernability of democratic societies".

Other dimensions could easily be added, but this short list suffices to ground the evolution of its basic underpinnings in modern industrial societies.

The single-minded pursuit of this concept of "development" is now presenting all societies adhering to its belief system with an array of adverse consequences of increasing severity:

- the growing degradation of the natural environment and the sudden recognition that severe resource depletion is an imminent possibility;
- a staggering waste of natural and human resources;
- alienation, discontent and impoverishment in the midst of affluence;
- a widening gap between the "have" and "have-nots" within and between communities and nation states, and the mounting injustices and social turbulence that gap engenders;

- the pervasiveness of institutional authority and adversarial, mechanistic, competitive relationships, and the growth of forces of law and order, regulation and regulatory bodies, required to deal with many forms of violence;
- the impotence of the citizenry and of societal institutions seemingly incapable of coming to grips with the problems they face, despite the so-called information explosion;
- the sudden recognition of growing scarcity in what was seen to be abundant -- clean air and water, human capacities, the sense of community.

Again, this list could well be augmented, but it serves to point to consequences that flow from this view of development. Not a few renowned analysts now see these problems as inherent in that world-view and hence as incapable of being resolved within that framework.

Another Kind of Development

This way of describing the underpinnings of "conventional development" and its consequences serves to formulate a loose definition of the "alternative development" concept as it can be illuminated against this backdrop and, to a considerable degree, discernable through the data captured in the course of this project.

The alternative concept of development has as its central focus persons-in-community. It places human well-being at the centre, and sees humans and nature as interdependent. Within this frame of reference, economic growth and development is an important but not dominant component.

The alternative concept of development does not take as its central focus the economic system and its welfare. Rather it is intrinsically rooted in a human, often personalized view of what constitutes successful development. It neither ignores the material component of human satisfaction, nor is it careless of the impact of human activity on the natural environment. Rather it strives to balance the material and the non-material requirements of human well-being, and sees the natural environment neither as a commodity to be exploited nor as separable from the social environment, but as sustaining human life, and requiring human attention to its sustenance. In striving for balance, it appreciates diversity -- diversity within and among all living organisms, diversity of cultures, regions and peoples, diversity of systems for meeting human needs. In contrast with the linear/hierarchical/dichotomies of "conventional development", the alternative mode of making sense of reality is much more organic, ecological, relational.

Among the chief characteristics of this alternative concept of development are:

- respect for human qualities and capacities and for all life-supporting systems on the planet;

- acceptance of diversity - the diversity of the human species, of cultures, of different ways of perceiving reality, and of the variety necessary to sustain a healthy society and a healthy environment;
 - a recognition of and respect for limits, the limits of nature, of social institutions, and of social structures;
 - a recognition that material prosperity, without attention to these limits, can lead to impoverishment;
 - a concern for the non-material needs required to support human well-being;
 - an unwillingness, at the first instance, to accept without question the notion of trade-offs so ingrained in the "economic development" concept (inflation/employment, economic growth/environmental degradation, producer interests/consumer concerns ...);
 - a concern to liberate time spent in the production-consumption cycle so as to live lifestyles that are more freeing of persons-in-community;
 - a preference for non-hierarchical relationships, allowing the replacement of competition for position by cooperation for achievement in seeking excellence;
- and, above all,
- the fostering of personal and institutional responsibility and response-ability, of self-reliance and interdependence rather than rugged individualism and independence.

The time-space compass also appears to differ from the conventional understandings of development. Conventional development is closely tuned to the "here and now" urgencies of the present, the future seen as a projection of the present and therefore known and capable of being planned for with certainty; until recently, its concept of space extended only as far as the nation state and its major economic trading partners. In contrast, the alternative world-view is concerned to conserve the best of past heritage, sees the future as uncertain and "surprise-full", and recognizes the responsibility for stewarding for future generations. Its view encompasses the Global Village and the planetary biosphere.

The stance of the alternative development concept is neither that of the Luddite anti-technologist, anti-institutional anarchist, nor the wistful rememberer of simpler times past nor the science fiction future dreamer. Technology is respected but not revered, its successes acknowledged and appreciated, its limitations -- especially its dependency-creating forces -- acknowledged and objected. Institutionalization is not seen as always necessary for the resolution and accomplishment of societal problems and aspirations -- community processes are preferred where appropriate.

Institutions, including that of the economic system, are understood as being socially constructed and therefore capable of being changed. In this change, what is at issue is a shift in focus, from one that attends to objective, institutionalized ends to one that has as its centre focus a focus on persons-in-community, rather than on the growth of output. Hence, it places under continuous scrutiny the "what and why" rather than merely the "how" focus of "conventional development". Small-scale is given preference over large so as to enhance responsibility and decrease dependence of persons-in-community.

If this way of encapsulating the alternative concept of development is well founded, its different core focus does suggest a shift away from the "industrial world-view" toward another way of constructing reality. If that is the case, then the difficulties posed by language become at least difficulties to be tolerated, and the incoherence and inconsistency that surfaces in the spoken meanings, and in the translation from thought to action, understood and appreciated.

At the very least, one can assert the probability that there are two different concepts of development in play in Canada. That neither the conventional concept, so familiar that it is taken for granted as prevailing, nor the emerging alternative concept are articulated in most public debate and discussion serves to perpetuate confusion and misunderstanding.

The Energy Debate -- An Illustration of Two Concepts of Development

The energy debate stands as striking illustration of a current meeting ground where the two concepts of development are clashing. The advocates of nuclear energy, to take the most visible symbol, are standing under the economic growth and development model. Faced with depleting and increasingly expensive energy seen to be required to support future needs of industrial development, reinforced by the technological imperative and the required lead-time for plant construction, and incapable of comprehending in that understanding the practical options flowing from the alternative approach, their way of making sense of the realities they are confronting is understandable. The advocates of "alternative" forms of energy -- solar for example -- are operating under the concept of persons-in-community growth and development in which economic growth is not the dominant factor. Natural environmental limits, present and future, constitute essential restraints, and the social environment seen as opening to practical opportunities. They look to drawing upon nature for supplying a significant part of energy requirements, and as well to containing demand rather than increasing supplies.

The theme of "self-sufficiency" currently infuses the energy debate in Canada. It is a theme pointing to the need for nation states to meet their energy requirements to the greatest extent possible from within their own boundaries. The consensus emerging around the desirability of pursuing self-reliance in energy unites the two concepts of development. In the context of the conventional focus on economic growth and development, its purpose is to allow economic development to go forward free from capricious intervention by foreign suppliers. In the alternative context, energy self-sufficiency embraces the self-reliance of communities that flows from reducing dependence on high technology and on non-renewable energy sources.

In the energy debate, the different concepts are rarely coherently articulated and addressed. When they do arise, they are submerged rapidly under the charges and counter-charges of irrationality, impracticality, Luddite back-to-the-caves versus the technocratic forces for progress. Lost in the increasingly adversarial din over the issues of safety, containment, degrees of risk acceptable or unacceptable, centralizing high technologies or less vulnerable, decentralized technologies amenable to community rather than institutional control, and statistics relating to energy demand and supply proven and disproven, are the much more fundamental issues.

As experts on both sides wage war on one another and attempt to entice greater public involvement, large segments of the populace remain on the sidelines, muttering poxes on both houses. Yet at the same time, consciousness is growing that the choice of Canada's energy future is a choice about what kind of society and what kind of development Canadians want for ourselves and for our children. In the ears of many, each side is making its own statement in response to these unarticulated questions.

Two Different Dialogues

The energy debate is only one illustration of the dominance in public discussions of the concept of development as economic growth and the attending necessities of an industrial society. The public discourse about any number of public issues focusses on ways of increasing output, and hence tends to be vested in expertise from specialized disciplines, grounded in institutional authority, and usually fractious and adversarial. It rules out of order, if not out of the forum, those who would raise issues seen to fall outside the ambit of the specialized discipline within which the issue is being addressed, those who would question the institutional authority and its taken-for-granted assumptions. It is clothed in objective measures and tolerates only the linear logic of scientific rationalism and the sensate "here and now" concerns for problem-solving. Thus it is intolerant of expressions of concern and other approaches to knowledge that emanate from feelings and intuition, from the human concerns for the growth and development of a human community.

The human concept of development is more discernable in family and community gatherings, formally or informally convened. Its style is conversational and respectful, "Roberts Rules of Order" seen an inappropriate social technology for discussions that treat of values and inner needs in addressing social issues. It admits of the diversity with which persons in the community each construct their own view of reality, while seeking from each the wisdom drawn from life experience, rather than the objective knowledge drawn from institutions and disciplines. Credentials of expertise give way to a predominant focus on the experiential. It seeks the common ground of community and welcomes a much richer range of expertise in that context.

Several of the development alternatives illustrated in the inventory were "conversations about ... work, justice, about the future" -- convened to permit freer discussions among members of the Canadian community than pertains in public forums generally. But even in public forms, glimpses of the alternative development concept are beginning to emerge. One

striking example is this extract of the keynote address at a conference attended mainly by chartered accountants and government evaluators: ⁽²⁾

"I propose we approach this topic (the evaluation of government spending) by asserting that we the public - the Canadian community - have responsibility for the direction of our governments, and for the quality of their management... Rather than thinking of the public as simply a mass of individuals, needing to be informed by its governments and educated by its professionals, I have hypothesized the presence of a thinking and responsible entity, the Canadian community. The rights of this community do not derive from its governments, rather it is government that is derived from the community, and for which the community is responsible. Seen from this perspective, I am persuaded that our theme takes on new challenge. When the term 'the public' means 'the Canadian community', and when the Canadian community is conceived to be responsible as shareholders for giving direction to the management of its institutions and for reshaping them as necessary, then the focus shifts. The methods and forums that are needed for the public evaluation of public spending are seen to be rather different from those we have been moving towards as we approached the matter from our more narrowly specialized professional stances.

In this perspective, the public evaluation of public spending emerges as but one aspect of the task which needs accomplishment, albeit a very necessary aspect. The whole question of government is under discussion in the Canadian community. This discussion embraces the role and functioning of the existing governmental structure and of alternatives to it. It also embraces the degree to which the community wishes to rely upon governments and the formal law to accomplish its objectives and the degree to which it wishes to use other mechanisms ... This (Canadian community) discussion embraces the degree to which the community wishes to rely upon formal economic mechanisms and the public sector to accomplish its objectives and the degree to which it wishes to use other mechanisms.

... As a community, we have not been developing our institutional forms and processes to let us keep sensible pace with the changes which have been occurring...

... The history of the extension of government responsibility suggests that much of our turning to government in the past generation has been as last resort, as expression of despair that other community mechanisms would not work, mechanisms of forbearance, of self-regulation, of charity, of stewardship, of informal income redistribution, of risk-taking, of investment ... And this may have been so, but it soon came to pass that we began to turn to government as a first resort. In the very act of turning to government, a further erosion of community mechanisms seems to have taken place, leading to a further growth of government.

(2) See Harold A. Renouf, "The Public Monitoring of Public Expenditure", notes for keynote address to the Conference on Methods and Forums for the Public Evaluation of Government Spending; Ottawa, Oct. 19, 1978; available from the Institute for Research on Public Policy, 3535 Queen Mary Road, Suite 514, Montreal, Quebec, H3V 1H8.

... (the notion) may suggest the need for an initial broad public discussion of our governments and the role we wish them to play ... The Government of Canada has already called for such a public dialogue, and taken steps to encourage it through publication of a discussion paper entitled The Way Ahead. Conversations among Canadians seem now to be clearly needed."

Implications for the Future

In the concept of "members of the Canadian community" and in the convening of conversations in an array of forums lie much fertile ground that requires nurturing if the explorations into development alternatives are to be more widely rooted and to lead to necessary, desirable and acceptable societal change.

Members of the current community of explorers, as this project suggests, are to be found in a diversity of fields and in a variety of roles. They are to be numbered among the youth and the senior citizens, among environmentalists and chartered accountants, in government and in isolated hinterland communities. They therefore cannot be counted merely by alignments with environmental concerns, nor can it be assumed that all environmentalists stand in common cause with advocates of development alternatives.

The pressures of environmental concerns as they apply to the physical environment and the awareness of the impact of sharply accelerating industrialization have undoubtedly served to spark the search for alternatives. But environmental concerns have undergone successive waves in their reformulations of what is at issue. In tracing of the evolution of environmental concerns in Canada, many now see three distinct generations or phases. Its first phase is manifested by a focus on the direct effects of pollution and results in pollution control measures; the second recognizes the interdependence of energy, resource management and the maintenance of environmental quality; and the third and newest phase of environmental perception is based on the growing knowledge that man's existence on this earth will increasingly depend on the ability to learn to live in harmony with the environment -- it presumes a change from a "consuming" society to a "conserving" society.⁽³⁾

The same evolutionary reformulation can also be seen in the understandings of development, particularly in certain international forums convened in the last several years to wrestle with issues of Third World development. The concept of ecodevelopment (the convergence of ecology and economy) was launched by Canada's Maurice Strong in 1972 and circulated at the Stockholm conference. From its focus on securing for Third World countries opportunities to provide their peoples with a satisfactory way of life and a level of consumption without exploiting nature to the point

(3) This depiction of the evolutionary phases of environmental thinking was articulated by the Deputy Minister, Environment Canada, in a Canadian presentation on "The Role of Environmental Considerations in the Decision-Making Process" to NATO's Committee on Challenges of Modern Society, in February 1977.

of exhaustion and without risk to future generations, the concept quickly broadened. In 1974 the Cocoyoc Declaration emphasized the necessity of developing resources within for each ecosystem for the satisfaction of the basic needs of the peoples in each ecosystem, and in 1975 a report of the Dag Hammarskjold Foundation postulated for all countries another kind of development based not on production for its own sake but on endogenous and self-reliant development that seeks symbiosis between man and nature.⁽⁴⁾

The forces of the dominant conventional concept of development are strong, arrayed as they are among those seen to hold economic power and/or possessing the weaponry to attain it, and as well those whose self-identity is bound up in the economic production machinery.

Yet the forces of those advocating the alternative concept of development are not without their own power base. That base is revealed in the growing constituency of Canadians who find in its expression a mode of making sense of the world around them that is morally compelling, intellectually satisfying, spiritually appealing and empowering of action. Further, it is not unlikely that the intrinsic aspects of the alternative development paradigm speak to the Canadian heritage and to ingrained attitudes of respect for the environment in ways that suggest that much more support for the alternative concept of development is extant among Canadians than this project could hope to touch upon.

As a collectivity, Canadians have been unable or unwilling to discover a compelling ideology on which to bind together all members of our society. Canada was formed out of a desire to cherish certain institutions brought to this country by both founding European cultures: parliamentary democracy and due process (the law). This heritage of respect for institutions has led us to vest in them increased responsibility and authority for the resolution of societal issues, a tendency reinforced by compartmentalized expertise characteristic of the economic development paradigm. Within the understandings of that paradigm, Canada can be viewed, in concert with other industrial nation states, as populated by institutions established to support and reinforce economic development within a framework of democracy and the law.

Yet it is also the case that the alternative development concept - the concept of community growth and development - is also present, and has an even longer tradition. This tradition embraces the belief systems and the community structures of the Inuit and the Eskimo, and the respect for nature bred of cold climate pioneers and their survivors. Further, given the heritage of respect for institutions (but not reverence of them), it is not unusual in Canada to find governments playing a leadership role,

(4) See Strategies for the Environment and for Development, the Symposium on Resource Use Models organized by UNEP and UNCCED, Cocoyoc, Mexico, 1974; and What Now? Dag Hammarskjold Report, Uppsala, 1975; in Canada, the concept of eco-development is being pursued under the Environment and Development Program of Environment Canada and the Canadian International Development Agency (see page 101), as well as out of the concern of a number of researchers in universities and elsewhere.

albeit intermittently, in pursuing this concept of development, the momentum generated by the Conserver Society theme being one concrete example.

The alternative development model would see Canada as a human community with humanly-oriented institutions, and there is mounting evidence that Canadians are seeking this expression of themselves. It would embrace diversity, and hence Canadian regionalism and multi-culturalism are not foreign to this view.

Those who would foster the understandings and applications of development alternatives in Canada may at times appear to work against what they are professing, by too quickly forming conclusions on the basis of observed behaviour and assumptions as to intent drawn only from taken-for-granted meanings in language. At this point in time, observations and assumptions made in the absence of conscious probing to ascertain which concept of development is operating risk adding to confusion and impeding further exploration. Only by sensitive testing of context can such confusion diminish and additional new expertise come to bear upon approaches to development in significant scope and forcefulness and in the diversity of forums and roles required.⁽⁵⁾

The overall conclusion - that there are two concepts of development in play in Canada - may appear to pose problems for governments, particularly in a society that clearly wishes to retain and enhance its democratic basis. However, the Canadian confederation offers a structure that provides the means of accommodating a shift to alternative development -- to securing the needs of persons-in-community in the recognition that those communities and their supporting ecosystems are diverse rather than homogenous.

In the past when social goals, and particularly general societal directions, were commonly agreed upon, the role of government was clearly that of ensuring that those goals were attained; the "what" if not the "why" questions undisputed, governments were to address to "how" questions. But this is no longer the case. Single-minded pursuit of "economic development" is no longer seen as a desirable end in itself by a significant and growing constituency of Canadians. Mounting concerns about the impact of economic activity on the physical and social environment and on resources are now converging with concerns about the growth of government. This convergence points to the need for both a recasting of societal goals and a different relationship between Canadians and their governments.

In that reformulation, it is essential that governments attend to the alternative concept of development. The capacity to straddle two kinds of development is perhaps a less uncomfortable one for the political

(5) James Robertson has posited some 14 different roles that need to be played in simultaneous interaction if the post-industrial revolution is to come about. See The Sane Alternative: Signposts to a Self-Fulfilling Future (available in Canada from: ATEED Mail Order Books, P.O. Box 275, Toronto, Ontario, M5S 2S8, at a price of \$6.25).

level of government than it is for the bureaucracy, where specialized expertise, planning for certainty and standardized service delivery models now hold sway, and where relationships within and among levels of government are characterized by adversarial stances. Certainty and recourse to specialized expertise will be forced to give way to recognition of uncertainty, and of inter-relationships among factors previously regarded as peripheral to the concerns of particular departments and, within them, of particular bureaus.

The style of government will of necessity also have to shift -- as the failures of the conventional paradigm are acknowledged and "more of the same" no longer justifiable, government by directing, doing and controlling will be replaced by governance. That shift requires governments to act to facilitate and support community processes and activities. It requires communications channels that cut across conventional departmental boundaries and specialized expertise, and alternative evaluation techniques appropriate for community support of another kind of development. (6)

In all of this, citizen involvement or public participation will need to shift to the content and style of discussion appropriate to "Members of the Canadian Community".

Were the "national unity" debate in Canada to free itself from its predominant preoccupation with jurisdictional sovereignty, constitutional reform, language rights and other accoutrements of a nation state and to move to the foreground the issues of human community, it is this Canadian's belief that we would very quickly give meaning and import to "unity in diversity". In this process, many more Canadians, English- and French-speaking alike, would join together, not necessarily in full understanding of the cultural diversities that characterize this country, but in a fuller appreciation of the richness of that diversity. We would then unite in re-discovering our commonalities: respect for the land, and for the diversity of our natural and multi-cultural environment, balancing material and non-material sources of human well-being, and appreciating different views of reality. The role of "moral exemplar" which Canada has played from time to time on the world stage in the past would more deeply infuse all Canadians, re-awakening the innate Canadian sense of responsible stewardship, and of social justice for all members of the Global Village.

Aurelio Peccei of the Club of Rome invited Canadians to take a leading role in responding to the challenges to the world's future posed by conventional development; he suggested the initiation of a thorough round of reflection on the new fundamental thinking -- the new ethic --

(6) In the current climate of cutbacks in government size and spending, this shift in stance is not without considerable popular support -- one striking observation from the inventory of alternative initiatives is the ability to explore, investigate, research, experiment and apply alternatives to conventional and increasingly dead-ended approaches with minimal financial outlay (and large expenditures of creative volunteered energies), a sharp contrast to much government activity.

needed by mankind. (7) Despite such a tall order, this inventory would suggest that his challenge is already being picked up, mainly through the creative energies of persons-in-community, including the energies of community groups acting voluntarily, or with only modest financial support.

This project has confirmed that a search for another kind of development is underway in Canada. In its exploration and formulation, Canada does not stand alone. Discussions about the need for alternative patterns of development are taking place in international forums, very often centering around the concept of ecodevelopment.

Many explorers into the alternative development initiatives identified in this report may be completely unaware of these international discussions and possessed of only a partial reading on Canadian experiments in development alternatives. Yet there appears to be significant convergence appearing among the diverse pathways of these explorations. Although alternative entrepreneurs are working in many fields -- from governments to universities to community groups, from energy to business to education, law and health, from encouraging the voluntary reduction of waste to living out alternative lifestyles, and from different relationships between people and their institutions, those pioneering this new formulation in Canada are acquiring the diversity of new expertise that is now of the essence.

The illustrations documented in this report serve as signposts of a new way of making sense of reality whose visible emanation can be but partially glimpsed through the spoken and written word and through assumptions drawn from observed behaviour. In this alternative concept of development and in the initiatives that appear as its manifestations, there lies the promise of a sustainable human future, and a way out of the paradoxes confounding "conventional development".

(7) See address to the Canadian Association of Future Studies, Ottawa, 1978.

APPENDIX A

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APPENDIX B

A Partial List of Other Inventories of
Development Alternative Initiatives in Canada

Some useful directories were cited in the course of this project as containing reference material for those interested in contacting other explorers of development alternatives. These other inventories include:

1. A Directory of Human Scale Alternatives in Saskatchewan

A listing of more than 100 individuals, groups and organizations representing a wide range of human scale alternatives in many parts of Saskatchewan; compiled as part of the Human Scale Alternatives Conference held in Regina in November, 1977.

Available from:

University of Regina,
Regina, Saskatchewan

Price: \$2.00

2. The Sunbuilders: People's Guide to Solar, Wind, and Wood Energy in Canada;
Robert Argue, Barbara Emanuel, Stephen Graham; Renewable Energy News in
Canada; Toronto, 1978.

A book documenting Canadian pioneers in renewable energy including descriptions of the technologies they have used and their philosophies; accompanied by a consumers' guide (suggestions for participation), a catalogue of Canadian manufactueres and distributors of the hardware, an access guide pointing to other sources of information, and a glossary of terms.

3. Connexions

A publication serving in developing a network of information exchange among citizen's groups, grassroots movements and individual Canadians working for social change; the publication presents abstracts of documentation from groups available for limited distribution but not widely circulated; the materials contain elements of research, critical analysis, position statements, strategies or reflections on action.

Available on subscription from:

Connexions,
121 Avenue Road,
Toronto, Ontario. M5R 2G3

Rates: 6 issues per year:
individuals \$12.00
Government,
universities, \$25.00
libraries

4. An Inventory of Innovative Work Arrangements in Ontario

A description of about 115 companies based in Ontario which have implemented programs in industrial democracy, profit-sharing and the like, compiled for the Ontario Ministry of labour by J. Mansell, R. Wilkinson, and A. Musgrave, 1978.

For information, contact:

Research Branch,
Ontario Ministry of Labour,
Queen's Park,
Toronto, Ontario.

5. From the Bottom Up: Involvement of Canadian NGO's in Food and Rural Development in the Third World

A report prepared by the Science Council of Canada in 2 parts: Part I is a study of the role of NGO's and contains a list of Canadian NGO's active in this area; Part II is a report on the proceedings of a workshop organized by the Canadian Council for International Cooperation and the Science Council of Canada held August 30, 31-September 1, 1978 and lists the participants at that workshop.

Available from:

The Publications Office,
The Science Council of Canada,
100 Metcalfe Street,
Ottawa, Ontario. K1P 5M1

6. Turning Point Newsletter

A newsletter put out in England by James Robertson and his group as an information exchange among an international network of people, whose individual concerns range widely over a number of areas, but who share a common belief that mankind is at a turning point; includes brief commentary reporting on events, activities and publications, including some initiatives undertaken by Canadians.

Available at a suggested annual contribution of \$4.00 U.S. from:

Alison Pritchard,
7 St. Ann's Villas,
London, England. W11 4RU

7. Alternative Development Paradigm (ALDEP) Network

An inventory of "analysts" interested in the Alternative Development Paradigm assembled by Sudbury 2001 with the support of the Science Council of Canada. The inventory lists over 700 individuals interested in this

area, identifying specific interests under 80 categories of alternative development issues. The principle objective of the ALDEP Network is to provide a working tool for those seeking assistance and information relating to topics of common interest.

For further information, contact:

Narasim Katary,
Director of Long Range Planning,
Regional Municipality of Sudbury,
P.O. Box 1313,
Sudbury, Ontario. P3E 4S7

8. The Canadian Settlements Sampler: Innovative Programs that Make Communities More Livable; published in French under the title of Répertoire du Mieux Vivre au Canada; the Community Planning Press (a department of the Community Planning Association of Canada), Ottawa, May 1976

A source book of innovative projects promising significant improvements in the Canadian communities in which they were introduced; commissioned by the Canadian National Committee for HABITAT (see page 18).

APPENDIX C

The Public Policy Concern

The Public Concern is an Ottawa-based enterprise interested in bringing an enhanced concern for people to bear upon the design and operation of public policies in Canada. It has evolved through several phases since its inception in early 1970, and is currently operating under the trusteeship of Catherine Starrs.

At the time the Public Policy Concern was established, its statement of purpose was formulated as follows:

"We believe that the 1970's are bringing some fundamental shifts in people's understanding of the communities of interest among Canadians, and that the decade will mark the beginning of an era in which technology is put more directly in the service of persons and economic policy in the service of social policy."

We hope to facilitate these processes through consulting, research and writing in the field of public policy. We also hope to publish on occasion some of our own work or the work of others with similar interests.

We do not regard the possibility of developing policy proposals which will facilitate these processes as an impractical dream. Rather we see this activity as a realistic response to a world in which both persons and communities are threatened by machines and systems apparently out of human control."

That statement, somewhat unusual in the early 70's, is today being echoed, in different words and through many activities, and with an increasing sense of urgency, by others including those engaging in the projects and initiatives listed in this inventory.

Believing that an enhanced concern for people requires that public policies be explored in the context of a rapidly changing human environment, the work of the enterprise has often addressed the fundamental assumptions on which present policies are based. That work has involved consulting relationships with a number of government departments and agencies, with voluntary and other non-governmental organizations in Canada and outside. It has embraced policy fields such as justice; work; social policy; public participation; consumer information; poverty and inflation; communications policies; and the Conserver Society.

This report is a recent product of the enterprise. The Public Policy Concern welcomes responses from its readers.

Contact:

The Public Policy Concern;
Room 600, 71 Bank Street,
Ottawa, Ontario. K1P 5N2

Tel: (613) 234-4320



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